British Burma.

POLITICAL DEPARTMENT.

REPORT

ON THE

ADMINISTRATION OF HILL TRACTS,

NORTHERN ARAKAN

1870-71.

RANGOON:
PRINTED AT THE SECRETARIAT PRESS.
1872.

REPORT

ON THE

ADMINISTRATION OF THE HILL TRACTS

OF

NORTHERN ARAKAN.

FOR 1870-71.

From Colonel J. F. J. STEVENSON, Commissioner of the Arakan Division, to the Secretary to the Chief Commissioner, British Burma, No. 121, Foreign Department, (General), dated Akyab, the 23rd June 1871.

I have the honour to submit Mr. St. John's annual ministration report on the Hill Tribes of Arakan, 1870-71.

He commences with a good general descrip- of the country, shewing its area, its great na- features and its boundaries, which at the time so precisely as

4. The inhabitants live on the banks of the streams Lay-Myo, Roo, Samee or Thamee, Mee, Kuladan, and Pee, which run in a general north and south direction.

5. Mr. St. John next informs us as to natural products, animals, &c., that are to be found in this region: the elephant, rhinoceros, bison, deer, goat, antelope, pig, tiger, bear, and monkey; the three first are I believe very rare. Of domestic animals there are the gayal, buffaloe, ox, goat, pig and dog. The gayal is also to be found wild I believe.

6. Of timber there are iron wood, jarool, toon and a few others, and a little teak. This wood is supposed to be generally unknown in Arakan. The patch in question is on the northernmost confines of the Tracts, and but little is known of it.

7. He enumerates the tribes of people who inhabit the country as follows :—

1.	Rakhaing or Mrama (Burmese)...	1,374
2.	Shandoo	8
*3.	Hkamie or Hkwaymie	3,178
4.	Anee or Hkoungtso	128
5.	Chin.....	545
6.	Chaw or Kookie	84

There are also some Mro villages in the hills. [illegible] remarks on these tribes evince enquiry and judgm[illegible]

8. I can corroborate his observations as t[illegible] difficulty of cat[illegible]

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and diphthongs are expressed by the nearest English equivalents are not given in sufficient detail. It is a useful book and deserving of further attention which I shall ask Mr. St. John to give it.

9. Mr. St. John's remarks (19th para.) that monogamy is rather the rule than the exception among the tribes is noticeable.

10. And the Shandoo mode of sculpture (in the same para.) differing from the other modes of Burma, is another striking circumstance.

11. I have myself seen only one Shandoo: his cast of countenance was decidedly Mongolian, and I believe from other sources that Mr. St. John is right as to their characteristic Mongolian type.

12. He gives some very neat pen and ink illustrations which commence here with his 19th para., to which is attached a sketch of a hubble bubble used by Shandoo women.

13. In his 20th para. is a good detailed account of the Khoomie or Khwaymie with a neat and accurate illustration. His observations regarding their special susceptibility of improvement will no doubt be noted.

The drawing of the Mro man with remarks upon this tribe, and the women of the two tribes, come next. The dress of the women is as shewn by Mr. St. John curious: it is in fact a short kilt of dark colour.

14. Very little is known of the three next tribes Anoo, Khoungtsos, and Kongs.

15. The Khyins are described in para. 22. The extremely scanty clothing, or rather cloth of the men, the peculiar dress of the women, together with their singular practice of tattooing their faces, and the diversities of their dialects are discussed. I may add that these people extend far south beyond the Ramree district, into the Sandoway district. Some of their dirty ugly women rendered absolutely

hideous by the ghastly blue tattooing on their faces are to be seen in the bazaar of Sandoway daily.

16. The Khyins are described in para. 23; they are insignificant in number in this part of the country.

17. The notes on religion, yearly feasts, feasts for the dead, convivial feasts, dances, relations of the sexes before marriage, marriage, tabooing, success on a foray, ceremonies at deaths, fine and *goung-pho* (price on the head), from the 24th to the 34th paragraph, are well worth reading, and embody valuable information. It is of course quite unnecessary for me to make more than a few remarks upon them.

18. The "shedding of blood" as a sacrifice to the spirits of the hills and rivers, (para. 24) is a significant circumstance; the further ceremonies of killing a fowl, pig or stag, at two annual feasts, one at the seed sowing time and the other before harvest, are given in para. 25.

19. What he calls the feast of the dead is peculiar and interesting (para. 25).

20. The convivial feasts are numerous "at which "large numbers of cattle are killed and eaten, and "rice, beer and spirits consumed." These are frequently very costly entertainments: for instance Mr. St. John states:—"It is a mark of distinction amongst "them to have it said that they have killed so many "head at a feast; the largest number I have heard "of was 150 killed at one feast by a headman "(a-raing) and his sons."

There is a curious remark with a sketch upon the "carved breasts" on the slaughter posts used on these occasions in this para. Mr. St. John supposes them to denote fecundity, but can get no satisfactory information of their signification from the people. The liquor "khoung," fermented rice, drunk at these feasts is also described in this para.

21. The dancing of the hill people must indeed be seen to be understood as he remarks. The dan-

cing of both sexes as I have seen it, was not precisely what Mr. St. John describes. It was much more monotonous and slower, in fact there was little or hardly perceptible lateral motion, and the bending forward of the body was accompanied by a very slight regular bending of the knees.

A description by Baron Humboldt which I have read, of the dance of some South American Indians is exactly applicable to this. Nor did the very demonstrative flirtation Mr. St. John witnessed take place in the dance I have seen. The men were in very close contact with the women; the whole party which stood in a curved line seemed steadily to press inwards, jamming each other together, but there were no manual attentions to the women beyond whispering and laughing.

The sword and the club (rice-pounder) dance are clever, and as Mr. St. John remarks one is very like the Scotch sword dance.

22. Mr. St. John's 28th para. informs us that:—
"Till marriage, intercourse between the sexes is per-
"fectly free and unrestrained and it is considered
"rather the correct thing to marry a girl great with
"child, though it be that of another man; if how-
"ever a girl bring forth before marriage, I have
"heard that the child is exposed. Marriage is a
"simple contract consequent on making valuable
"presents to the parents. It is an insult to tell a
"girl that the young men will not sleep in her
"house."

23. Tabooing or quarantine (Ya) is described in the 29th para. I have seen much the same usages throughout Burma among different races. Success on a foray and ceremonies on death follow, which call for no particular comment.

24. The important matter of *goung-pho* forms the topic of the 33rd para.

"All offences or injuries are remediable by fine
"only." On what grounds this demand of "head

money," is made, upon what frivolous pretexts it is demanded, and how furious feuds have arisen from the most frivolous and even pretended causes are all shewn at sufficient length. The institution though probably originally based upon principles of justice, has undoubtedly been much fostered and degraded by a growing lust of wealth and power.

When a whole race of people may be driven from home and country by another race in pursuance of demands originating in a quarrel about a bit of a bamboo pipe, we see what a curse this national or racial institution of *gouny-pho* may be.

25. The laws of the Hill people collected by Mr. Davis which Mr. St. John has transcribed in the next few pages are an important addition to our Hill Tract lore.

26. Mr. St. John takes up the subject of cultivation in his 37th para.

As to paddy there is nothing noticeable in the ordinary toung-ya (joom) cultivation practised. He remarks upon cotton, that the Khwaymie is quite alive to its value, and that it has a good market amongst the Arakanese people: a scanty population however such as they are cannot make any great out-turn. Tobacco is a favourite product. The Khwaymies, considering their small numbers grow a considerable quantity of it, which always sells well. It is a curious fact that the race furthest from the sea-board, the Shandoos should have a name for it which appears to be a mere corruption of "tumakhoo" the Hindustani word. The Burmese word in use with others, is one, strange to say, which expresses poison, medicine, and paint, as well as tobacco.

27. Mr. St. John's generally favourable opinion of the climate for Europeans, is a point I have next to note.

28. Para. 42 is upon the weapons of the country and contains some drawings. This is a useful paragraph for information, but does not I think require comment from me.

[illegible]d, these Hill Tribes, a sub-[illegible] discussed by [illegible] John in his 43rd paragraph observe that he follows generally Colonel Phayre's views. It may not be out of place to group here some opinions of Pemberton and Phayre on the subject.

Mr. St. John it will be observed says, "it would "seem that in very remote ages a great Mongolian "horde consisting of several tribes passing south-"wards from Thibet, divided into two streams in "the valley of Munipore, or thereabouts, the one "proceeding down the Kyendwin or Irrawaddy, "peopled Upper Burma; whilst the other proceeded "down the valley of Kuladan driving before them "an aboriginal race similar to the Yak-Kos of Cey-"lon, or the present Andamanese, who either were "or were believed to be cannibals and whom they "termed Bee-loo. That the Bee-loos were a real "and not imaginary race is I think proved by the "increment 'loo,' which means man: in this how-"ever I may be mistaken as 'loo' in Khamie means "head and may afterwards have come to represent "man (homo) in Burmese just as goung (head) now "represents animals."

30. *Pemberton writing of the Munipoores says:—"Rejecting as totally unworthy of attention, the "Hindoo origin claimed by the Munipoores of "the present day, we may safely conclude them to "be the descendants of a Tartar colony, which pro-"bably emigrated from the north-west borders of "China during the sanguinary conflicts for supre-"macy, which took place between the different "members of the Chinese and Tartar dynasties in "the 13th and 14th centuries."

31. †Colonel Phayre remarks:—"The Ra-khoung-"tha and Khyoung-tha, are of the same race. Like "the Burmans their national name is Myam-ma, "the first appellations here given being merely "local, the former signifying inhabitant of Ra-khoing

* Report on the Eastern Frontier, Calcutta, 1835.
† Journal of Asiatic Society, No. 117 of 1841.

" country, the latter, [illegible]
" name given to those [illegible] habit the banks
" mountain streams within the same villages as th
" Hill tribes, and support themselves by hill cultiva-
" tion. How they come to be separated from their
" countrymen does not appear; it is rather extraor-
" dinary that they should remain so, as they subject
" themselves in the hills to great hardships, while to
" procure subsistence in the plains is a matter of no
" difficulty. Lately I have seen some instances of
" their settling in the plains and cultivating land
" with ploughs. The religion of both these people
" is Buddhism; they may be said to belong to the
" Mongolian family, or to be between the Mongolian
" and Malay race; their written language is the
" same as the Burmese; in the colloquial there are
" some provincial differences.

" The hill people, the Khyoung-thas have al-
" ready been described, next come the Ku-mi, or
" Kwe-mi tribe.

" This hill tribe belongs to the same great family
" of the human race as the Myam-ma; their languages
" being apparently of the same structure; their physi-
" ognomy alike; they have black straight hair, high
" cheek bones, oblique eyes, and scanty beards.
" The Kumis, in short, appear like Ra-khoing-thas
" in a more rude state of existence; the traditions
" of the latter people refer to the former as already
" possessors of the country when the Myam-ma race
" entered it.

" The traditions of the Ra-khoing-thas refer ex-
" pressly to the Hill tribes as being in possession of
" the country when their own ancestors entered it.

" The Khings have a tradition that they are di-
" rect descendants of some Burmese refugees, or the
" remnants of an army that was lost in the mountains
" when attempting to penetrate to the westward.
" From the Ku-mis I could gather nothing as to
" their own origin; but I consider both tribes akin to
" the Myam-ma race and distinct from the Malay.

ed, that the immigration of
acca, Quedah, and other dis-
tricts [illegible] Sumatra is an occurrence comparative-
" ly of late date, then it is very improbable that
" they should have come so far north as 21° of lati-
" tude in a remote era. The Khyengs and Ku-mis
" are probably an off-shoot of the Myam-ma race,
" who left their original seat earlier than the imme-
" diate ancestors of the Ra-khoing-thas. The most
" southern Ku-mi tribes who inhabit the Kuladan,
" represent themselves as being driven further south
" each succeeding year, in consequence of the en-
" croachments of the fiercer tribes beyond them.
" These encroachments still proceed.

" The Ra-khoing-thas (whose national name as
" before mentioned, is Myam-ma, whence the cor-
" ruption Burma) are so called as the inhabitants of
" the country Ra-khoing, and this name is said to
" be derived from the Pali word Rak-kha-pu-ra sig-
" nifying 'abode of demons' which name may have
" been given to the country by the Buddhist mission-
" aries from India. The classic name for the coun-
" try, and that used in all state papers is Dha-gnya-
" wa-ti.

" The book which the learned refer to, as con-
" taining the whole account of their nation, is called
" Ra-dza-wang or 'History of Kings,' of which
" many copies exist, differing from each other in de-
" tails of the early history, yet preserving alike the
" main features ; there we are told that in Oo-taya,
" the northern division of the world, reigned the
" King Ma-ha-tha-gyee whose younger son, in con-
" sequence of a quarrel, was forced to fly his coun-
" try."

32. At para. 44 of his report, Mr. St. John commences his remarks on the dwellings and rude manufactures of the people, giving some very neat illustrations.

The Khyen house is of peculiar construction; and the earthenware pot he draws might well have been

sent to the present Inte[illegible]
towel-like wraps (or tsoung[illegible]
sending: they are I think qu[illegible]

33. Paras. 46 to 58 relate to raids, captives an[illegible] kindred subjects.

The year was remarkable for complete immunity from raids within our line of Police posts. The supposed causes are that there are now no villages in exposed situations between the Kuladan and Mee, and a small increase of strength at the most advanced post of Dalekmay.

Our new enemies the Looshais (or Loosways as Mr. St. John calls them) appear to have had their attention attracted elsewhere, as is too well known: it is quite certain that they imparted no movement to the independent tribes in our direction.

As to raids beyond our posts, one occurred in December last. Some Khyens attacked a village a day's journey above the Thamee thannah, killed ten persons and carried five away. The raiders were of a tributary clan.

A * toung-ming's wife had been carried off, he discovered her whereabouts, and gave information to the Superintendent which led to the recovery of the remaining captives, of course without the payment of ransom, a practice which is strictly forbidden in our Tracts; *i. e.* on the part of Government.

A remote and unsuccessful raid by Shandoos and Mros is mentioned in para. 48.

The Shandoos committed another raid on a remote village (which from Mr. St. John's report falls now I believe beyond our newly proposed boundary): they killed two men, wounded two, and carried away five children. This was probably a mere brutal dacoity unconnected with *goung-pho* claims.

34. Para. 51 gives some observations regarding Looshai movements.

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* Village chief.

I must particularly point to the remarkable declared intention of these wild people to abstain from attacking villages paying tribute to our Government; and their extenuation of the terrible raid committed by them in 1869 close to the Dalekmay post, on the ground of their ignorance that the village attacked was a tributary one.

35. Mr. St. John reports (para. 53) that no captives (other of course than the Khyins above mentioned) were recovered during the year; and that he made an unsuccessful attempt to induce some Khong Chiefs to visit him; and he goes on to shew that one insurmountable obstacle in the way of inducing Shandoos to meet him even in the most remote villages, is the strong repugnance of the Khoomies themselves to their coming into our country at all.

36. The man Htaing Way he speaks of is an influential toung-ming who appears to be one of our best disposed chiefs; and also is on friendly terms with the Shandoos who occasionally visit him, and undoubtedly obtain from him supplies of some sort, salt especially. He has recently as Mr. St. John remarks in his next para. removed to beyond our boundary, shewing that he must be in some accord with these people.

37. The question of an agent representing the Superintendent at Htaing Way's old village about 25 miles above Dalekmay and a northern bazaar, were fully discussed with the officiating Chief Commissioner here last May, and I hope satisfactory arrangements can be made when the additional Police force is sanctioned.

38. The co-operation of Burma and Munipore (para. 54) is a matter for the consideration of the Government of India.

39. There is a significant remark as to the value of salt to the Hill men in the 56th para.

40. Domestic matters commence at the 59th para. and firstly of population; there is supposed to be about 7,000, as it has always been estimated.

41. The only noticeable point in the cultivation which is the next topic, is the number of toungyas (joom) which exclusive of those cultivated by men paying only tribute is 565.

42. The remarks on tribute (70) call for attention which is shewn to be paid by Koomies and Mros generally; the highest rate being Rs. 1 per family, and it is certainly not desirable to enhance it.

43. The decrease in tribute is owing to a number of persons having kept out of the way from having been concerned in the murder of a toung-ming. This was a bad case; Kahpan was a most friendly chief and gave evidence against some offenders of his own race, whose friends retaliated by treacherously murdering him (see Superintendent's para. 109.)

44. As to any increase of taxation as discussed in para. 76, it is too early I think to attempt it.

45. As regards tribunals there is nothing calling for remark from me, except perhaps stamps. I do not advocate that Arakanese should pay stamp duty in a district exempted from it.

The administration of justice has been sufficiently reported on in my Annual reports for the division. I need only say here that the work of the two Courts is necessarily very insignificant and presents no peculiar features.

46. I have however to ask attention to Mr. St. John's suggestion in his 99th para. that Courts in the Hills should be empowered to decree servitude to be performed by judgment debtors.

The question is really whether this is only expedient or whether it is also right. I think it is not right. I have said so before when Mr. St. John brought it forward twice or thrice.

47. The lock-up question (para. 112) has been provided for by the Chief Commissioner's recent scheme.

48. The Police are shown to be 116 in number maintained at a cost of Rs. 19,464. It appears needless to make any remarks on this head, this body having been entirely re-modelled in Mr. Eden's new scheme. It is only necessary to note that the entertainment of Hill men in the Police seems to have had a satisfactory beginning.

49. Para. 121 notes the disagreeable fact that a strong party of Police under a European Officer was fired upon by some recusant Hill men against whom they had made an expedition, and a Policeman wounded.

50. Para. 122 details an expedition against some ill-disposed men, some of them murderers. He is not quite satisfied with the proceedings of the party, which was commanded by a Head Constable; but considering that the whole was not more than seven men, that the village was extremely difficult of access, that the villagers made a sturdy resistance, and that eventually they were driven out, or at least that they fled before the Police after burning the village, I must say that I think Mr. St. John does not do justice to the Police whose conduct I think was very creditable. The number of adult males in this village was estimated at twenty-five.

51. A Police Sergeant is shown (paras. 123, 124) to have recovered two captives from Khyins on the Laymro; but Mr. St. John considered his conduct suspicious towards their holders.

52. Some useful strengthening of posts, stockades &c., is reported in para. 126.

53. Some remarks on agriculture follow. The cotton crop is estimated at 4,000 maunds, worth Rs. 2-10 to 3-10 the maund.

54. The medical aid reverted to in para. 133

will I trust be afforded under the Chief Commissioner's new scheme.

55. Miscellaneous remarks mention the return by escape and demand of three or four captives.

56. As proposed by the new scheme the Superintendent will have very few Khyins in his jurisdiction. With an Assistant Superintendent of Police and a European Inspector he will be able to look after them very well.

57. Para. 145 gives an account of a meeting with an Anoo, a tributary toung-ming of suspicious conduct which had the satisfactory result of a return from captivity of the wife of a chief.

Mr. St. John visited the Peedoung villages and was well received; no European appears to have previously visited them.

58. A successful capture of a large and most dangerous gang of dacoits under a Ming-loung (an embryo prince of men) was captured in the Khyin hills early in this year, by a large number of these people induced by rewards proffered by spies from Akyab. This so called Ming-loung had given trouble in 1869 also, and this wholesale capture of himself and gang of 15 men was a very important one.

59. I am glad to find that Mr. St. John is able to report as follows upon the new settlement of Myouk Toung, the formation of which I so strongly urged in 1868 upon Mr. Davis' proposition. I was beginning to doubt its success :—

" The bazaar at Myouk Toung is doing well and " has now become the common resort of all our Hill " people from the Kuladan and Mee streams; as the " Pee river joins the Kuladan some miles below the " people from that stream cannot attend it. The " village has much increased during the past year " and will in all probability continue to do so. The " great use of it is as stated by General Fytche, in " letter No. $\frac{904}{396}$ of 25th March 1868, para. 5, to

"enable the Superintendent of Hill tribes to per-
"sonally superintend the dealings between the Hill
"men and traders: thus many cases of violence
"and murder may be prevented. Besides the in-
"ducement to commit dacoity afforded by unarmed
"traders travelling in remote parts, it is impossible
"to prevent these persons from conveying arms,
"powder, sulphur and saltpetre; and as it is also
"necessary that our own people should not be alto-
"gether debarred from the use of gunpowder, for
"the defence of their homes and families, a li-
"censed vendor under the control of the Superinten-
"dent would be a means of checking smuggling;
"whilst at the same time it would allow those who
"can be trusted, the means of warding off the at-
"tacks of both brutes and savages. The buildings
"have been re-roofed this year and are in good con-
"dition."

The licensing of a vendor of arms &c., may be considered hereafter. I decidedly approve of it.

60. The Assistant Superintendent Oogazan is favourably mentioned in para. 149. Two or three officers are also spoken well of. The salaries of the office clerks Rs. 75, 50, and 30, are too low to secure the services of efficient men in a region so much disliked.

61. I have only to add that Mr. St. John's report may well be called explanative; it is very creditable to him. This is an officer of considerable ability; he is obviously well acquainted with the country.

SUPERINTENDENT'S REPORT.

This report is submitted with the usual statistical returns, in accordance with para. 11 of the provisional Rules, and is divided into the following heads:—

A.—Preface, giving a description of the country and its inhabitants with their general characteristics.

B.—Foreign, or relations with tribes beyond the boundary.

C.—Domestic, contains all matters connected with internal administration together with the usual Civil and Criminal Justice and Revenue reports condensed.

2. I have in a few instances added outline illustrations of dress and implements, and trust that poor as they are they may not be considered out of place.

3. A sketch map is also added showing the position of the district as regards Arakan and Chittagong. This has been copied from Colonel Yule's map and corrected as far as the Kuladan and its tributaries are concerned.

A.—PREFACE.

Jurisdiction.

4. The jurisdiction of the Superintendent of Hill Tracts comprises the whole of the country drained by the Pay or Pee, and the Kuladan with their tributaries north of the latitude of the Kuladan police station (which is situated about a mile south of the junction of the Mee with the Kuladan,) together with the whole of the country drained by the Lay-Mro

and its tributaries north of the police post situated at the junction of the Ru with that stream, and by streams joining the Lay-Mro above that stream: also the whole of the country north of a line drawn westward from the mouth of the Ru to a point on the east bank of the Kuladan about fifteen miles below the Kuladan post.

5. It must not however be supposed that the Superintendent is able to exercise actual control over the whole of this area, and until a regular boundary with a chain of police posts is laid down it will be impossible to state exactly how much he does control. On the Kuladan river however the utmost limit is twenty miles north of Dalekmay; beyond this there are only one or two villages, and then comes an uninhabited tract of country reaching further than the most northern point shewn in Mr. O'Donel's map of the Akyab district.

6. On the Mee his control is not felt further north than a mile or two beyond the police post at the junction of the Thamie and Mee or Wallane. Above this post there are a few villages on the Thamie, but the Mee or Wallane is uninhabited until the Boukie Shandoo villages are reached after seven or eight days journey.

7. On the Lay-Mro owing to the police post being on the boundary between this district and that of Akyab it is impossible to say how far actual control extends. This district then we may roughly say is bounded on the south by the district of Akyab, and on the west by Chittagong; whilst on the north and east are no defined boundaries but unknown tracts of mountainous jungle, stretching away towards Burma on the east and Munipore on the north.

8. The Kuladan or Yam-pang is the principal river. It is called Kuladan by the Arakanese from "dan" a place or location, and "kulah" a foreigner, as it was on this river that the Kings of Arakan located their Kyallee slaves: Yam-pang is the Hkamie name. Rivers.

The source is unknown but in the Shandoo country, it is said to flow for some miles under ground: its general course is nearly north and south, and even in the dry weather is navigable for large boats for about 120 miles from Akyab, the tide however is felt as far north as Kong-daw, 135 miles from Akyab. Above this the river is a succession of rapids and shallows, and above the Salah stream the bed is excessively rocky.

9. The principal tributaries are the Salah which joins about 25 miles above Dalekmay, the Ralah, the Kolah, the Paluk, the Kang, the Mee which also receives the Thamie and the Pay or Pee.

10. The valleys of the Paluk and Kang are fertile and open and it is said that the tobacco formerly grown there was especially good ; owing however, to frequent raids these two valleys are now uninhabited.

11. The Mee is inhabited chiefly by Mros as far north as its junction with the Thamie, but being narrow does not afford much room for tobacco cultivation, this is also the case with the Thamie ; far north on the head waters of the Mee are Shandoo tribes, whilst to their south-west are the small tribes of Khoungtsos who generally join in their raids. With the exception of a few miles above its junction with the Kuladan, the Mee is a very shallow and impracticable stream.

12. The Pay which runs parallel to the Kuladan on the west is navigable for large boats up to the latitude of Kuladan police post, and then becomes a shallow mountain torrent inhabited by Mros and Khamies.

13. The Lay-Mro has its sources in the eastern Yoma, or watershed between Arakan and Ava, some distance to the north of the latitude of Dalekmay ; and after a course due south for about 60 miles is joined by the Pee from the east, and then turning to the west receives the waters of the Oh from

north: the stream then runs south and west for about eight miles, and then taking an abrupt turn to the north receives the waters of the Peng or Wakrane. On the head waters of these streams reside tribes of Chins and Shandoos of whom little is known, but below this junction are tributary Chins; and from this point south they extend to within a few miles of Old Arakan, on its tributary the Ru are three or four villages of Mros who settled there by permission of the Chin clan who claim that part. The Lay-Mro at its mouth is very much silted up and the tide reaches only a few miles above Old Arakan so that in the dry weather only small canoes can pass up it, in the rains the current is very rapid. Above the Ru the Lay-Mro is joined from the east by two large streams the Wet and the Seng which receive the greater part of the drainage from the south-east and are sparsely inhabited by Chins.

General description.

14. The total area of the district is generally calculated at between 4,000 and 5,000 square miles; but as before stated the whole is not under control, and generally speaking the population is confined to the large streams. This area is composed of broken parallel ridges of sandstone hills covered with dense jungles and drained by the above mentioned streams and innumerable streamlets: these ridges were formed by the upheaval of the earth in by gone ages as may be seen from the dip of the strata of the central ranges which rising to a height of over two thousand feet get gradually lower as they approach the main streams. The general run of the ranges is north and south, and wherever the rivers have been forced to take an easterly or westerly course, the broken barriers may still be seen which formerly dammed up the waters and raised the alluvial deposits on their banks far above the level of the highest rise in modern times. The scenery is sometimes very wild and beautiful, but still there is necessarily a great sameness.

This portion of country until 1866 was included in the Akyab district, and under an Assistant Com-

missioner subordinate to the Deputy Commissioner of Akyab; but as it was thought advisable to have an Officer amongst the tribes who would study their requirements and by degrees bring them into a quiet state, a Superintendent was appointed with all the powers of a District Magistrate and responsible directly to the Commissioner of Arakan. In the year 1868 he was granted a Native assistant. These appointments have no doubt done good though not yet fully adequate; and it is much to be regretted that this step was not taken earlier. Had an officer been appointed when we first took the country I fully believe that we should now have the Shandoos as a friendly tribe; but now, owing to subsequent events, the difficulties have increased manifold.

Natural products.

15. Amongst the wild animals may be mentioned the elephant, rhinoceros, bison, deer, goat, antelope, pig, tiger, bear and monkey. The domestic animals are the gayal, buffaloe, ox, goat, pig and dog. The timber trees are ironwood, kamoung (jarul,) thit-ka-do (toon,) yay-ma-nay (*gmelina,*) thin-gan-net (*hopea,*) mee-gyoung-yay (*pentaptera glabra,*) kan-yeen (*dipterocarpus lœvis,*) and in one spot north of Dalekmay there is a little teak. Bamboos are plentiful and taken down in large quantities to Akyab.

16. The great tribes inhabiting the Hills are :—

1. Rahkaing or Mrama (Burmese)...1,374
2. Shandoos 8
3. Hkamie or Hkwaymie... 3,178
4. Anu or Hkoungtso 128
5. Chin 545
6. Chaw or Kookie 84

17. These tribes have all been so fully described by Sir A. P. Phayre, and Captain Lewin, that little remains to be said about them. I will however give a brief notice of each.

Chyoung-tha.

18. The Rahkaing commonly called Chyoung-tha are of the Burmese stock and speak a dialect differing but little from Arakanese. They are divided into seven clans *viz.* 1—Loon-hie (Arakanese,) 2—Da-

la (Talaing,) 3—Tansate (Arakanese,) 4—Moon-htouk (Talaing,) 5—Koon-sway (Arakanese,) 6—Shway-bazwai (Arakanese,) and 7—Roke (Talaing,) all situated on the Kuladan river, their most northern village being about eight miles above Dalekmay. Some clans however are said to be descended from Talaings or Moons who came over to Arakan with a princess of Pegu who was married to an Arakanese King, A. D. 1588. This story is borne out by the fact that one clan is still called the "Moon" clan, and Dalekmay is said to be named from Dala opposite Rangoon; the name should therefore be "Dala-ga-hmay" "named after Dala", contracted to Dalekmay. In manners and customs they differ but little from the Arakanese and Burmese; and as Captain Lewin observes belong to the great *Myamma or Mramma family, the root of this word is †Myam or Mram, the ‡"Ma" simply being an affix signifying "mother" in the sense of original parent, "Chyoung-tha" simply means "the-sons-of-the-river." Their numbers in this district are 1,200, but there are many more in Akyab. They are a quiet, pleasant people, more like the Burmese in disposition than the proud, indolent, overbearing Arakanese. Their dress consists of the Arakanese "dolyah", or waist cloth of dark home spun cotton, and a white "goung-boung" or turban, the hair being tied in a knot on the top of the head: the women wear the Arakanese "tamane" which is the same as the Burmese save that it comes further round so as not to expose the leg in walking, the colours however are sad; and throughout the whole of the Arakanese family there seems to be a want of appreciation of the harmonious blending of gorgeous colours so dear to the eastern Burman's eye. Tattooing is practised but not as in Burma, the utmost being a few charms on the back or shoulders. Though professedly Buddhists the spirit worship of their fathers finds a much larger place in their hearts, and all the customs common to primitive tribes are strictly observed. Captain Lewin mentions that the Chyoung-thas of Chittagong tie the hair at the back like a woman and

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* [illegible] † [illegible] ‡ [illegible]

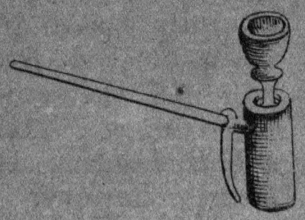
not on the top, and gives a curious legend to account for the custom. This is certainly not the case on the Kuladan, though the knot is slightly further back than the centre. The legend given by Captain Lewin is so palpably absurd that no faith can be placed in it, the custom may have arisen from the Chyoung-thas of Chittagong having lived amongst tribes who wear their hair thus, or they may be the descendants of the Talaings who came over, for to judge from the "terra cotta" pictures on the Thatone pagoda it was formerly the custom of the Talaings to wear their hair in a large knot at the back of the head. The Talaing clan of the Kuladan however do not do so. The written character used by the Chyoung-thas was originally the same as the Burmese; but in repeating the letters of the alphabet they call some of the letters by different names, and the books which they use are written on rough paper cut to look like palm leaves, but the character used in these books differs greatly from the usual Burmese form, this arises from the originals having been copied by Bengallee writers who were ignorant of the true form. Cultivation is carried on in the usual hill manner.

Shandoos.

19. The next tribe in order is the Shandoo, but of them we know so little that no reliable information can be given; it appears however that the customs of the tribes differ. Captain Lewin does not give the source whence he got his information; but perhaps it may have been from captives who had been carried away to tribes further north. Major Tickell in 1852, had an interview with a Chief of the Bouk-kie clan which is nearest to us on the river Mee; and those seen by Mr. Davis and myself were from southern tribes. In appearance they resemble the Hkamies, but their language is very different though a few words are found common to both. In comparing the languages of these tribes who use monosyllabic words and are always in a state of feud with one another little result can be obtained from vocabularies, more attention should I think be given to the consonantal sounds and the construction of the sentences: but even then great care must be taken

for the pronounciation is so indistinct that I often found it necessary to have a word repeated over and over again before I could get the initial consonant. The tract inhabited by them for the most part lies to the east and north-east of the mountain which is commonly called the "blue mountain," and which is situated at the north-west point of the Akyab district as laid down by the Revenue survey previous to the formation of the Hill Tract district. There are however outlying tribes on the Mee and head waters of the Lay-Mro, and it is impossible to say how far they extend north and east: as however they are in constant communication with the Yaws of Ava, information on this point could easily be got by our Political Agent through the Yaw Governor. On comparing Captain Lewin's account with that given by Major Tickell and my own observations, the only points in common are, that they frequently use timber in building their houses and that they raise them from the ground; that they are polygamons; (I may here mention that though all the tribes are polygamons yet as in Burma monogamy is the rule more than the exception;) that they have a dread of water above knee deep; and that they bury their dead in graves dug in the village and lined with stones instead of burning them. In this latter custom they seem to differ from the Burmese and every other tribe. Captain Lewin states that their features do not bear any signs of Mongolian physiognomy, and Major Tickell remarks this of one specimen but not of the other. Those however seen by me are decidedly Mongolian and in no way differ in stature or appearance from the Hkamies. It is impossible to draw inferences from a few individuals for the features vary much, and specimens might be picked out from one village to represent several different nationalities. I know one Chyoungtha of good family who might sit for the picture of a north American Indian Chief. To give a further description of these people would be simply waste of time and paper. The raids committed by them and the means at our disposal for cultivating their friendship, or keeping them at arms length are more im-

portant points for consideration; strictly speaking a description of this tribe is out of place as they can hardly be called one of the district tribes though some of their clans are within the limits of the survey map.

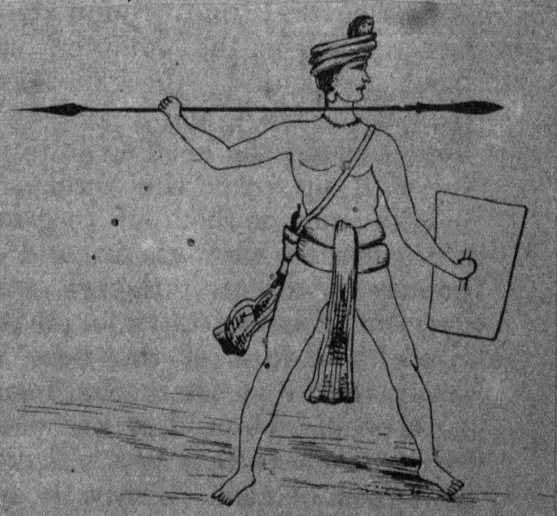


Hubble-bubble used by Shandoo women; the upper bowl of clay is fitted into the lower part of bamboo which is filled with water; the essence of tobacco thus obtained is transferred to small gourd bottles and drunk as a substitute for pân or betelnut.

Hkamies.

20. The Hkâmies, or as they are more commonly called the Hkwaymies are the principal tribe of the district though perhaps as far as numbers go the Chins may be superior. In number they are put down as 3,178; but this is not correct as there is always a difficulty in finding out the number of children. I should say that their number is far larger; in Chittagong they are said to number 2,000, and in Akyab district the returns give 7,498 making the whole tribe amount to 12,676.

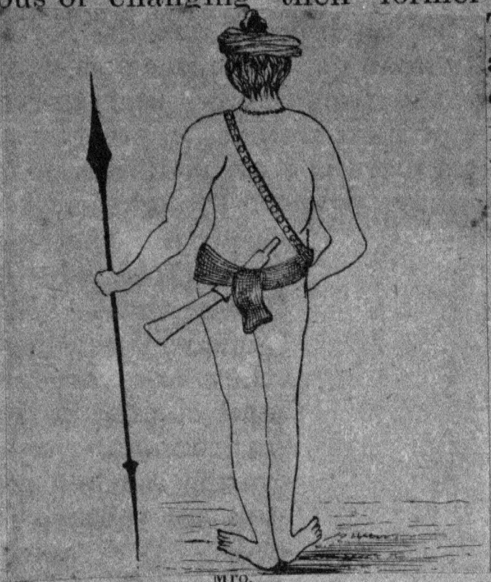
Three or four generations ago this tribe dwelt on the mountain ranges to the north-east; but having quarrelled with their neighbours the Shandoos they were driven down towards the Kuladan gradually driving the Mro and the Chyoungthas who formerly dwelt there. They are divided, like all the hill people into clans, and doubtless



Hkamie.

in their former habit had their own lands, and obeyed influential heads of clans; but their forced immigration has destroyed all this, and now they are scattered and confused though keeping together in villages composed for the most part of members of the same clan under a headman or "toung-min" whose office is generally hereditary. "Toung-min" is a Burmese word derived from "toung" a hill, and "min" a chief, their own word for a chief is "a-raing." The name "Hka mie" is the one by which they call themselves and means "man" (homo;) the Burmese however, as is their wont, have seized upon the peculiarity of their dress which hangs down behind like a tail and adapting the word "Hkamie" to their own language make it into "Hkway-mie" from "hkway" a dog, and "mie" or "myee" a tail. Captain Lewin is mistaken in saying that "mee" is an affix meaning men. In features, language, and manners I consider that they are of the same family as the Mram-ma; and I also include in this tribe the Mros who differ from them but very slightly in language and custom. The dress of the male Hkamies is a long home-spun cotton cloth about one foot in width that is past several times round the waist and once between the legs, the coloured ends hanging down in front and behind; the hair is knotted over the front part of the head, and a long twisted white cloth is bound round the head so as to make a turban standing well up over the forehead; this adds to the height and sets them off to great advantage. They are generally well set up and muscular, but vary greatly in stature; though wary and occasionally deceitful I have always found that to be honest and straight-forward is the best way to get on with them, their distrust is the result of their dealings with people whom they know deceive them; and if once convinced that you will keep your word will always trust you. Generally speaking I think they are more open to improvement than any of the other tribes not even excepting the Chyoung-thas, and there can be no doubt but that they are now fully able to

understand the benefits of peace and trade, and desirous of changing their former predatory habits. The Mros wear but a small blue waist cloth about four inches wide and are not particular as to their head dress or personal appearance; their houses too are small, the desire for improvement is not so great. The women of both dress almost exactly alike in a short dark blue cloth reaching to the knee and open at the side; it is fastened round the waist with a belt of cords covered either with large beads or copper rings, over the breast is also worn a small strip of cloth: unlike the men they are very squarely built, and the habit of carrying very heavy weights on their backs in baskets with a band passing over their forehead, up the precipitous hill paths makes them walk with a constrained and waddling gait. Some when young are good looking; but constant labour. soon destroys their personal appearance.



MRO.

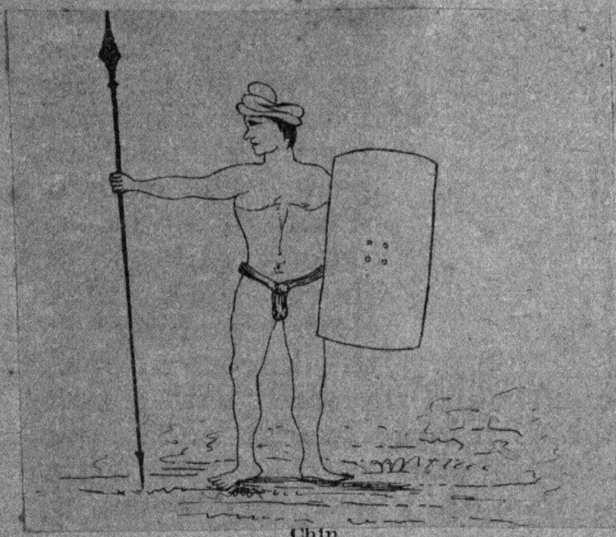
Anoo or Hkoungtso Kongs.

21. The Anus Kongs and Hkoungtsos are a tribe of which but little is known and are not numerous; there is one village east of Dalekmay but very difficult to get at; and there are three or four villages on the Salah and near the headwaters of the Thamie also difficult of access: little therefore is known of them save that they dress like the Hkamies, but speak a distinct dialect which contains many words and expressions intelligible to the Munipooreans. They also bury their dead but in the jungles.

Chins or Hkins.

22. The Chins are the most wide spread of all

the tribes, and inhabit the mountain range east of the Lay-Mro river, that divides Arakan from Burma, and extend from far north down into the Kyouk Phyoo district and Myanoung. Though all acknowledge that they are of the same family, and universally tattoo the faces of their women, a practise peculiar to their tribe, yet there is a great difference between the dialects of those who are brought captives from the east side and those who inhabit these hills: generally speaking they are very shy and averse to improvement, cultivating neither cotton nor tobacco for sale. They are divided into numerous clans each of which is located on certain tracts sufficiently large to supply them with cultivation, but whose boundaries they are never allowed to exceed.



Chin.

It has been said that they adopted the custom of tattooing the women's faces to prevent their being taken by the Burmese rulers. This explanation is very unsatisfactory, the most probable reason is that they mark them thus so as to know them when carried away by other tribes; and also to enable them to conceal the women of other tribes carried off by them. Their language though not understood by either Hkamies or Mros has nevertheless many words in common. The men knot their hair over the forehead, and the waist cloth is reduced to the smallest possible dimensions, in fact it can hardly be said to have the slightest pretensions to decency.

The women wear a short waist cloth but open on both sides, and a smock frock like that worn by

the Karens but very short; the clans further south however wear it long.

Chaws

23. The Chaws consist of one village of about 30 houses near the junction of the Salah with the Kuladan: they are undoubtedly of the Kookie family, but how they became separated from the main body I cannot ascertain. The men knot their hair at the back and shave over the forehead; and the women plait it into two tails which are brought up over the forehead: their features are different to the other tribes and complexion far darker.

General customs.

24. In describing the manners and customs of these tribes a general sketch is sufficient, for though there may be a few minor differences yet on the whole there is great similarity.

Religion

The religion of all these tribes is spirit worship of the most primitive kind, and simply consists in paying a sacrifice of blood to the spirits of the hills and rivers as a means of averting evil; and the smallest act cannot be performed without shedding the blood of some animal or bird.

The word "Ka-nie" is used by the Hkamies to represent a spirit or "deva;" also the "sun" and "day." A spirit is supposed to reside in every thing, and when any business is to be performed, or evil averted a spirit must be propitiated by a sacrifice of animal blood. The last part of the word "Ka-nie" is identical with the Burmese "nay" sun or day, pronounced by the Arakanese "nie," the "ka" being pronounced quickly was easily lost.

Yearly feasts

25. In the year there are two important ceremonies for the propitiation of the "Ka-nie," *viz.* at the time of sowing seed and before harvest. At the first a fowl or pig is taken alive to the place to be sown, a small heap of rice seed is placed on the ground and the blood from the animal is poured on it; the flesh is taken home and eaten. The second is performed when the rice plant is well grown; but

before the ear has come up, a fowl, pig, or dog is killed at home, and the blood is smeared on long bamboos decorated by shaving round the joints so as to leave tassels and tufts hanging from them; these bamboos are then taken to the field and stuck up in various parts of it.

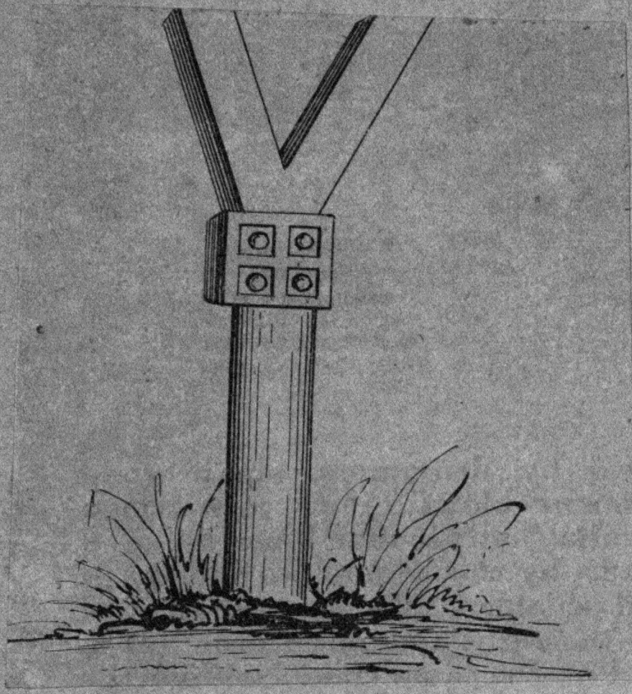
Feast of the dead.

There is also another annual feast, but this is not in honour of the "Ka-nie," but of departed spirits who are called "hpalaw." This custom is followed by the Hkamies and Chyoung-thas, but not by the Mros. The ceremony is performed by the Hkamies after harvest and is called "ta-proungpa-oung," or the opening of the dead house. When a person dies and has been burnt, the ashes are collected and placed in a small house in the jungle together with his spear or gun which has first been broken in pieces. These small houses are generally placed in groups near a village, and are sometimes large enough to be mistaken for a village. After harvest the whole of the deceased's relatives cook various kinds of dishes and rice, and take them with pots of "a-moo," or liquor made from rice to the village of the departed; the doors of the houses are opened and food having been placed for the departed are reclosed: the relatives then weep, eat and drink, and return home in the evening. The Chyoung-thas perform this ceremony thrice a year; but it simply consists of setting aside food and drink for the departed for a short time, and then throwing it away into the river.

Convivial Feasts.

26. During the dry weather numerous feasts are given at which large numbers of cattle are killed and eaten and rice-beer and spirits consumed. "It "is a mark of distinction amongst them to have it said "that they have killed so many head at a feast; the "largest number I have heard of was 150 killed at "one feast by a headman (A-raing) and his sons." The gayals, buffaloes, and oxen are tied up to a post and speared behind the right shoulder, but other animals have their throats cut. Dogs are castrated when young for use at feasts. The post used by the

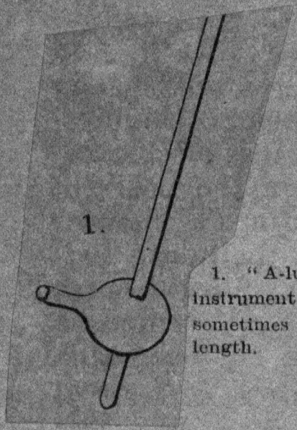
Mros is Y shaped; and just below the fork carved so as to represent two or more breasts. There is some peculiar significance attached to this symbol both by Mros and Hkamies; and it is often carved on the posts of headmen's houses and the house ladder. As with most of their customs I have not been able to discover the real meaning of this symbol; the only answer one can ever get is "It is the custom inherited from our forefathers." It appears to me however to be an emblem of fecundity.



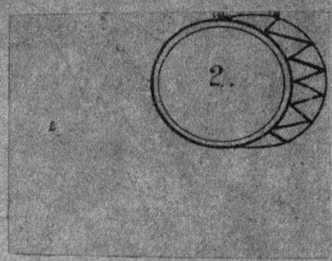
The Hkamies and Chins do not carve their posts, but set them up rough; and in the Chin villages I have observed rough stones set up.

At the feasts there is always a great drinking of "khoung" or rice-beer, which is made by soaking rice with certain ferment causing roots in a large pot: this pot is then put away till required and then filled to the brim with water; a reed with two little holes cut at the side above the bottom joint having been thrust down into the liquour is then sucked up, and when the first man has drank his quantum he marks it with a slip of bamboo and fills up with water for the next comer. One pot is sufficient for a large number of men When five or six pots are put in a row the drinkers are supposed to commence at one and move on up the line until they come to the other. This liquor is not disagreeable, and moderately intoxicating.

27. Dancing must be seen to be clearly understood: it is more of a side closing step than a dance, Dances.



1. "A-lum," or wind instrument with one note sometimes six feet in length.



2. "Ka-lai-atum," (monkey drum;) a small drum about 10 inches in diameter and six in depth used only when returning from a raid.

the line being headed by drummers, small gong players, wind instrument blowers, and men armed with spears, "Wah-raiks," (a peculiar brass handled sword said to be made by the Shandoos and much prized) muskets and shields. The step consists of closing two steps to the right and one to the left in time to the music, and at the same time bending the body so as to throw the posteriors outwards: the young men commence it and then drag in the girls between them to whom they make love and stimulate with ardent spirits. I have seen a young man thus dancing away and murmuring a love song into the ears of two girls at the same time, one on each side with his arms round their necks. Before commencing the faces of all are often smeared with a mixture of saffron and rice flour which is supposed to ward off the bad effects of drinking. Occasionally they dance a wild sort of war dance with "dahs" and shields, and there is also a very clever dance something resembling the sword dance of Scotland; but between two heavy rice pounders which are clapped together by two other men to the sound of a drum: if the dancer is not very agile or exact he is liable to get his leg broken between the pounders.

28. Till marriage, intercourse between the sexes is perfectly free and unrestrained; and it is considered Relation of sexes previous to marriage.

rather the correct thing to marry a girl great with child though it be that of another man; if however a girl bring forth before marriage I have heard that the child is exposed. Marriage is a simple contract consequent on making valuable presents to the parents. It is an insult to tell a girl that the young men will not sleep in her house.

Marriage.

Tabooing.

29. The ceremony of "Ya," or tabooing is strictly observed on the following occasions :—

1st.—When any person belonging to the village is killed by a tiger or alligator; or when any woman of the village dies in child-birth; or when the body of any person who has died as above is brought into a village, all intercourse with other villages is cut off until the appearance of the next new moon.

2nd.—When a village or house is burnt; or when a new village is erected, intercourse is forbidden for the period of three days.

3rd.—When any epidemic breaks out, intercourse is forbidden with that village until the disease has disappeared.

4th.—When the paddy is well up and requires weeding, intercourse is forbidden for seven days.

5th.—When a villager dies by accident, intercourse is forbidden for one day.

Any person breaking this custom is fined by the headmen of the neighbouring villages. To show that a village is tabooed strings or canes are suspended across the road.

30. At harvest time the people are forbidden to eat flesh or fish; and any person who has killed another, or been wounded by a tiger or alligator is obliged to abstain from flesh for a period extending from three months to one year. It is also considered wrong to take money for a tiger's skin.

Success on a foray.

31. When the inhabitants of a village have been successful on a raid, or in repelling an attack, a sacri-

fice is offered to the "Kanee," or guardian spirit; all the men dancing a war dance with spears and shields round the village post.

Ceremonies on death.

32. When a person dies the body is laid out in the house and a feast made, food is set apart for the ghost which is supposed to remain over the house as long as the body is there. Seven bundles of rice for a man and six for a woman are left at the place of cremation for the ghost to feed on, and neglect of this custom is a bar to inheritance.

Fine and goung-pho.

33. According to the Hill custom all offences or injuries are remedial by fine only, and this fine is called in the Burmese *goung-pho*, or the price-of-head; by the Mros it is called "aloo-wang"; and by the Hkamies "loo-wang."

If the fine or debt be not paid means are first taken to try and recover the money by restraining the person; and if this be ineffectual the judgment debtor becomes the slave of the injured party who either keeps him in his house to work, or sells him. In cases where it is impossible to apprehend the party, or recover the amount due, the creditor will bide his time; and when least expected a raid will be committed on the village of the debtor. As this "goung-pho" is constantly demanded for purely imaginary reasons, and in a very arbitrary manner, raids are sometimes committed and feuds established on very frivolous pretences; for instance, the feud between Shandoos and Kray clan of Hkamies who formerly lived in the Paluk valley is said to have originated in a dispute concerning a bamboo pipe head, an article of but small value, and has resulted in the expulsion of the whole of the Hkamies from that valley.

Another case came under my notice not long ago. A young Mro found the body of a small deer that had been killed by a tiger and threw it into the jungle near another man's cultivation at a great distance from the village; this came to the knowledge of the owner of the "joom," and shortly afterwards one of his children dying he attributed it to the

above act and demanded "goung-pho" from the young man. The village elders admitted the claim and a small forfeit was paid, and it was thought that the matter was fully settled; but about one year afterwards another child died, and by some curious process of reasoning attributed to the same act and another demand of larger value was made; this however was too much, and the person of whom the demand was made fled to me for succour.

34. To save reference to various reports I will here give the Hill laws as given by Mr. Davis, and which I have found of some use. He has classed them as Criminal and Civil.

Criminal.

Murder or Homicide.

i.—If a person commit murder he should be fined the value of two slaves and several spears, swords and gongs, say in all about Rupees 600. If death be caused accidentally the fine should be half the above.

Raid.

ii.—When a village is plundered by a body of raiders, the leader is alone to be held responsible; and if apprehended is bound to return the value of all property taken (including persons killed) and also a fine.

Raid and arson.

iii.—If a village be burnt down in committing a raid the leader is bound to make good the damage done, and pay a fine in addition.

Theft.

iv.—A person who commits theft is bound to return the property, or its value, and pay a fine not exceeding Rupees 30.

Grievous hurt.

v.—A person who causes grievous hurt may be fined Rupees 100.

Assault.

vi.—If a person assault another he is to pay a fine not exceeding Rupees 30.

Rape.

vii.—If rape be committed on a married woman the husband is entitled to demand a sum not ex-

ceeding Rupees 60. Rape of an unmarried woman is to be punished by a fine not exceeding Rupees 30.

Note.—All the above fines are to be accompanied by the expenses of the animal (pig) slain to make the agreement binding.

When murder is committed in a raid any raiders caught red handed are at once beheaded, and the heads stuck up in the village.

A woman may not receive a fine; but a male relative or husband may receive it for her.

Civil.

Ordeal.

i.—If two persons dispute about a debt, or other matter and neither can produce evidence, they are obliged to go through the ordeal of ducking the head in water, decision is given in favour of him who keeps under longest.

Execution.

ii.—If a debt be not paid, and the debtor should not be apprehended, the creditor's party if strong enough attack the debtor's village and carry off as many captives as they can.

Interest.

iii.—The rate of interest on a debt is double the principal if one year be allowed to expire from date of contraction.

Sons liable for father.

iv.—The debts of the father must be paid by the sons; a daughter never inherits and cannot therefore be held responsible.

No male issue.

v.—If a man die without male issue his property is claimed by his nearest male relative; he therefore is responsible for the debts of deceased whether there be property or not.

Minority.

vi.—Should a man die leaving a son who is a minor, the nearest male relative acts as guardian until minority ceases on marriage when he is bound to give account of his stewardship.

Women.

vii.—A woman cannot inherit and is therefore not responsible for debt.

Division of inheritance.

viii.—If a man die leaving two or more sons the property is divided as follows :—

Two divide equally. If there be more than two the eldest and youngest take two shares each, and the others one share each.

Customs to be observed.

ix.—On the death of the father the eldest must give his maternal uncle a full grown buffaloe, or the value. On the death of the mother the youngest son must give a paternal uncle a full grown buffaloe or its price. If this cannot be done a son should be given.

Bequeathing sons.

x.—If a man be on the point of death and cannot pay his debt, he will leave a son to the creditor to work it off.

Slaves.

xi.—Slaves do not inherit unless adopted according to rule, in this case they will be held responsible for debts. If a slave however be adopted by a master who has sons he cannot inherit.

xii.—There is no fixed age for marriage, nor is any constraint used to influence choice. Marriage is contracted on consent of the woman's parents after payment of the fixed dowery by the suitor.

Divorce.

xiii.—If a husband wish to divorce his wife he may do so and take all the children; but in so doing he will forfeit claim to dowery.

xiv.—If a woman have children by a former husband she is entitled to them on divorce.

xv.—A divorced woman must be supported by the male relative who received her dowery, or his heir until re-married.

xvi.—No female can receive dowery: it must be received by the nearest male relative.

xvii.—If a husband chastise or ill-treat his wife and she absconds in consequence, he is nevertheless entitled to receive back the dowery.

xviii.—If a wife abuse or ill-treat her husband he may chastise her; but if on that account he divorce her he forfeits claim to dowery.

xix.—If the husband divorce the wife for proved adultery he is entitled to receive the dowery paid by him; and he may also demand a sum equal to the dowery from the adulterer in addition to fine and costs. Adultery.

xx.—If a man commit adultery the wife has no redress.

xxi.—Should a woman die in giving birth to a child before marriage, the reputed father must pay her value to her father, or nearest male relative.

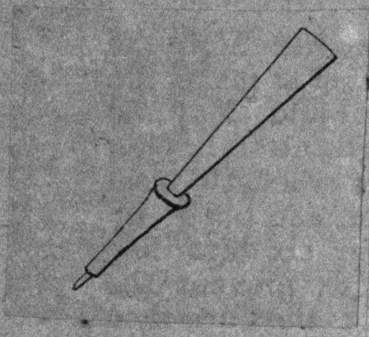
35. Mr. Davis says that there appears to be no rules for the division of land. I must here disagree with him for the Chins who have not been forced to emigrate have their regular tracts; and as there is a tendency to recognise such rights amongst the Hkamies, I have no doubt that originally both they and the Mros had their established boundaries before being forced down towards the plains. The above customs and rules would be applicable generally to all the Hill tribes on the Kuladan; but the Chyoung-thas follow the old Burmese customs. No opportunity has occurred for collecting the Chin laws and customs.

36. Oath is usually taken by swearing to speak the truth on a musket, spear, sword, tiger's tusk, crocodile's tooth and stone hatchet, (supposed to be a meteoric stone, they are occasionally found when cutting the jungle;) these are all held together in the hands whilst repeating the oath. I do not think however that this oath is much feared, and I have been informed that the Hkamies consider an oath taken on the skull of a cat or tiger more binding. Some Mros have also told me that an oath taken on the praying *mantis* is binding; whilst it is denied by others. From notes made on the Chins in the Myanoung district I find that the most binding oath is to dip a cup into a running stream once with the current, and once against it and to swear by the Form of oath.

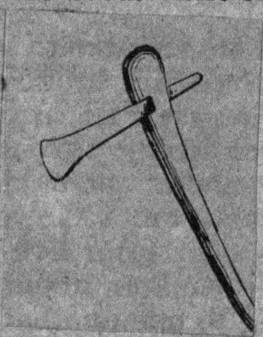
water thus taken. I do not however believe that any oath is proof against mental reservation. Deceit is common, and a people who believe that they can deceive the spirits will not have much scruple in endeavouring to deceive their fellow men.

Cultivation.

37. Cultivation is of the simplest character *viz*: that commonly called "toung-ya" in Burma, and "joom" in India; and merely consists in selecting a suitable spot of jungle on the side of a hill and clearing it by cutting down the underwood: early in April this is set fire to and immediately afterwards sowed broad cast with rice seed. The only implements used are a chopper about twelve inches long and about three inches broad at the end; in fact an isosceles triangle of iron with a base of three inches, the apex being fitted into a bamboo handle, and a small axe or triangular "celt" of iron with the small end run through a hole in the handle of a bamboo. Unlike Burmese choppers however the wash is only on one side. During the rains cotton and sesamum are also planted on the same piece of ground. In August the rice ripens, and the family on some fine day repair to the field with a basket four or five feet in diameter; the women and children reap the ears with a rough jagged sickle and carry them to a man who tramples out the grain in the basket; the grain when taken home has to be dried in the sun, and if the weather will not allow of this over fires.



Chopper.



Axe.

Cotton.

38. The cotton is much sought after by the Arakanese, and of late years the cultivation has considerably increased as the Hkamies on the Kuladan are quite alive to the advantage of a good market. As however it is sold uncleaned, the merchants have

not bought any for export, and its true value is not yet known.

39. Tobacco is cultivated by all the villagers of the Kuladan and is remarkably good, almost equal to Manilla. It is sown broad cast on the alluvial deposits along the banks after the fall of the river in November, the long elephant grass having first been cut and burnt. The young plants are not transplanted but well weeded and thinned out; a good deal however depends upon the season, as the plants require a litte rain though the heavy fogs no doubt do a great deal for them. Tobacco.

When the plants are about two feet high the shoots and lower leaves are broken off to make the good leaves grow larger. In April and May the leaves are picked and strung through the stalk on a thin bamboo skewer about one cubit in length, from twenty to thirty leaves on a skewer, and hung up in the house roof to dry; after five or six days they are taken down and shaken about to prevent the leaves from adhering to one another: they are then re-hung and after six or seven days, when quite dry, thrown into a large basket in which they undergo heavy pressure; after about a month and a half when the rain has well set in they are taken out and sorted into bundles. The tobacco is never exposed to the sun and is kept till the rains for sorting so that the leaves may be pliant. I am unable to say whether this is a Burmese tobacco, or raised from other seed; the Mros have a tradition that it was brought from Cheduba Island which also produces good tobacco. The Hkamies call it "sarak," the Mros "sarok," and the Chins "see-met." These words are evidently corruptions of the Burmese "*say-ruet" tobacco leaf, or as pronounced by the Arakanese "see-ruak." The Shandoos call it "omah," or "komah-kouk," the latter is evidently a corruption of "tumahku."

40. The women do most of the cultivation with the exception of cutting the jungle for "toung-ya."

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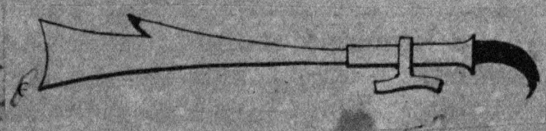
Health and climate.

41. I think that the deadliness of the climate has been overstated; but it may affect people differently. I do not consider however that fever is to be attributed to malaria; but to constant severe changes of temperature. From my own experience I have found that the only dangerous months are April May and June; April is excessively hot and May and June are the beginning of the rains, the end of the rains I have found pleasant. The time for moving about is from the 1st of November to 31st March. The people are generally speaking healthy, but subject to skin diseases. What tells most on the European is want of proper food. It is evident from the custom of the people that a very strong diet is necessary, and chickens therefore and tin-meats are not sufficient for the European; occasionally he may obtain a little venison, but beef and mutton are out of the question. Arakanese do not stand the climate well, and it is deadly to most Burmese who seldom get over the fever and suffer from enlargement of the spleen. From December to March the prevailing wind is north, and during the Monsoon south or south-west.

Weapons.

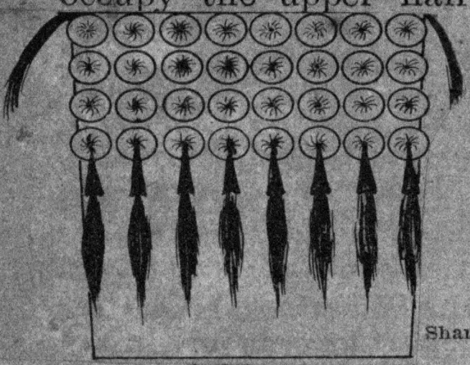
42. The weapons used by the Shandoos, Hkamies and Mros are muskets, spears, short swords or bills, knives and shields. The muskets are old English ones obtained from Arakan, Chittagong, and Upper Burma: the spears are of two or three different shapes, but short (about four feet) with a long iron spike "sanrōteer" as the Greeks called it: the Hkamie and Mro chopper is about one foot long in the blade, and is carried in a basket work sheath; the end is not pointed but about two inches broad. The Shandoos have a very curious bill about the same length, but with a brass handle four or five inches long with a guard for the fingers, and a tuft of stained hair.



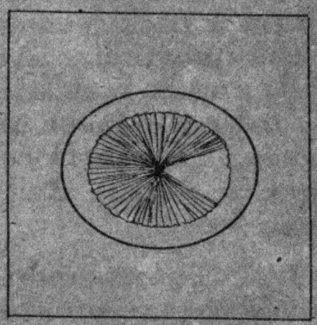
Wah-ralk.

This guard is however too small for a European's hand, and even for most Hkamies this is carried in a

curiously cut wooden scabbard. The shields used by the Shandoos and Hkamies are similar in shape and of buffaloe skin; they are in length about two feet, one cubit wide at the top and fourteen inches at the bottom, and the centre is slightly raised, and inside there is a double handle to hold it. Those of the Shandoo Chiefs are ornamented with rows of small brass plates in the shape of a flat hollow cover, they are fastened on in rows of eight and occupy the upper half: from the lower row hang



Shandoo Shields.



pendants of coloured horse or goats hair. The second in command of a war party, or a Chief's son carries the same shaped shield with one large brass plate in the centre about ten inches in diameter. The knives or daggers are sharp pointed and carried in a bone sheath with a leather belt over the shoulder usually ornamented with cowries.

The spears of the Chins are very long and heavy, and their shield is longer and rounded like the Roman "scutum:" it has only one handle to grasp and has no ornamentation. The Chins also use a large cross bow like the Karens, and some tribes use a small long bow with short iron tipped arrows, but these are now scarce.

Origin of tribes. 43. From the Arakanese histories which, like all Burmese records, are as far as pre-historic times are concerned a mixture of tradition and romance worked up with a view to fabricating for the first kings a fabulous descent from the solar race of India, and also introducing the imaginary tour of Gaudama through these parts very little of value is to be gained. The first Buddhist monks apparently pursued exactly the same course as the Brahmins did in Munipore, when after converting a portion of these same tribes they made out a fabulous connection between them and the heroes of the Mahah Bhāhrata. From the fact however that the Burmese do admit that all the tribes are related to them and one another, and frequent reference to fabled immigrations *via.* the Kuladan river, and stories of "bee-loos," or monsters, it would seem that in very remote ages a great Mongolian horde consisting of several tribes passing southwards from Thibet divided into two streams in the valley of Munipore, or thereabouts, the one proceeding down the Kyendwin or Irrawaddy peopled Upper Burma; whilst the others proceeded down the valley of the Kuladan driving before them an aboriginal race similar to the Yak-kos of Ceylon, or the present Andamanese, who either were, or were believed to be cannibals, and whom they termed "bee-loo." That the bee-loos were a real and not imaginary race is, I think, proved by the increment "loo" which means man: (in this however I may be mistaken as "loo" in Hkamje means head, and may afterwards have come to represent man (homo) in Burmese, just as "goung" (head) now represent animals.) The meaning of the "bee" is however lost as many other roots undoubtedly have been previous to the introduction of writing. This race must have been a very different and hideous race bearing no affinity whatever to the present Hill tribes who are undoubtedly and admittedly of the same Mongolian family. As soon as the heads of these columns reached the sea a reaction would set in naturally resulting in the improvement of those who held the plains and the isolation of smaller families in the hills which by the process of natural selection and isolation, and

want of a written language would soon result in tribes talking very different dialects. The dialects used by these tribes however are more alike, and have more affinity with the Burmese than is at first apparent. All have a few words in common as "*ane," or "ame" a house, and "†lan" or "lam" a road; the Burmese is however the only tribe that pronounces this final *m* like *n*. They have got into the habit through an arbitrary rule in their spelling, and still continue to write the word with a final *m* though they do not know the reason for doing so.

As an instance of a similarity not made apparent by a vocabulary take the following:—

English.	*Burmese.*	*Khamies.*
Come	Lah	Youk.
Go	Thwaw	Sait.

Now both "youk" and "saik" mean in Burmese "to arrive," a person not knowing this would however say that there seemed to be little connection between the two dialects. More reliance is to be placed on idiom, construction and consonantal sounds. The Burmese "putsoe" (man's dress) and "tamane" (woman's dress) are merely more civilized adaptations of the present Hill dress; and I think there is very reason for rejecting the commonly received idea which attributes the cut of the dress to the prevalence of a disgusting practice which is not so common amongst the Indo-Chinese as the Semitic people. The other half of the story too is easily accounted for: when the "putsoe" became to be worn deeper the unexposed parts of the body became untanned by the sun, and this light colour being distasteful to the eye when the "putsoe" was girt up round the loins, tattooing which hitherto had only been employed for marking charms on the body, was brought into requisition to ornament the light parts.

44. The houses of all the tribes are built of bam- Architecture.

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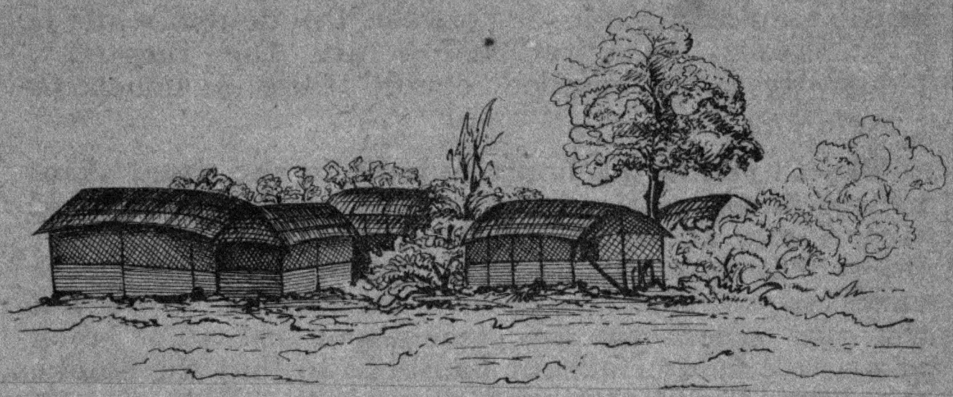
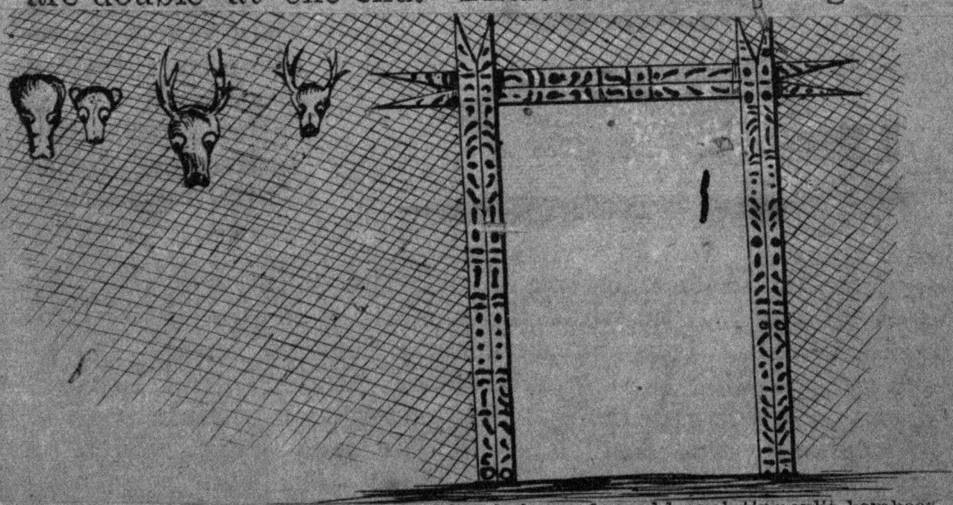
boos with either wooden or bamboo posts; those of the Khamies being decidedly the best and largest. The Kkamie house is raised five or six feet from the ground, and is usually three fathoms long by five or six in length. (The fathom is an ordinary man's stretch from the points of the right hand fingers to the points of the left) some however are larger.



Khamie Houses.

The interior of the house is one large hall with a fine place at each end, and the walls of bamboo mat are double at one end. There is a door leading to a

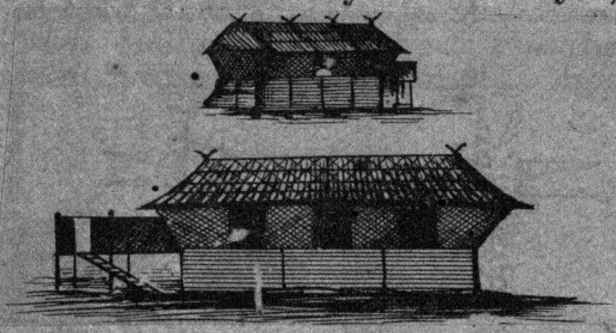


Ornamentation round the door of a Khamie house formed by painting split bamboos with soot and water.

raised platform, and at the usual entrance there is a sort of vestibule where the water bottles are kept. Inside on the centre post are fixed the skulls of animals killed at feasts and also spears, gongs, drums, &c.; outside on the wall of the entrance end are the skulls of animals killed in the chase. The floor is of woven bamboos, and the roof which is round and brought down at the corners is thatched with grass or bamboo leaves over a rough bamboo mat, and kept down on the outside with another bamboo mat; at the side of the house between the double walls is a place for fowls and below are the piggeries. Generally each married couple have a house to themselves.

The Chyoung-tha house is built in the usual Arakanese fashion, raised five or six feet from the ground with a door at one end and a fowl house on one side: the roof is brought up to a ridge, they are never very large. The Mro house is much the same, but the side where the fire place is put instead of being of mat is made of unsplit bamboos so that the smoke may escape.

The Chins vary in their style, but all build well off the ground, some built their houses so that they are pentagon shaped with door at the end and three large openings at the side.



The Chaw houses are much the same, but they do not weave the bamboo floor, simply laying down the split bamboo loose so that dust may be easily swept away. Villages are wherever the ground admits built in a rough circle in the centre of which are the slaughter posts and a shed for travellers which is also used as a forge. The chief men too generally have a detached building for strangers to sleep in.

The Hill people always weave the mats of the walls in the place where they are to remain, and do not follow the Burmese custom of first weaving on the ground and fixing up afterwards. The hill plan is by far the neatest.

45. The only arts practised are those of weaving cotton cloths and baskets. The blankets made by the Hkamies are generally speaking white and have thick ribs of cotton run in to make them warm; some are like large Turkish towels. The Mros generally weave blankets with a black and white pattern, showing only on one side. The Chins however weave them in broad stripes of bright colours like those worn by the Toungthoos. I have also seen long earthenware pots which are said to be made by the Chins high up the Lay-Mro: they are covered with a cane net work with a wide ring at the bottom to make them stand.

B.—FOREIGN.

46. The year under review, 1870-71, has been singularly fortunate, not a single raid having been committed within the lines of our police posts. This is chiefly owing to the fact that there are now no villages in the tract of country lying between the Kuladan and Mee streams below the latitude of Delekmay, with the exception of one or two on the Mee that are difficult of attack. The raiders too most likely to attack the villages on the Mee are the Bouk-kie Shandoos or Hkoungtsos; and they being situated on the head waters of that stream would hesitate before they attacked villages from which they in some measure draw their supplies. I have however no doubt but that a good effect was also produced by raising the strength of the Dalekmay guard from 20 to 30 men; and having constant patrols from that point to the head waters of the Dalekmay stream. The Loos-

ways too who generally make raids on the west bank of the Kuladan appear to have had their attention directed elsewhere; and though several reports reached me that they had appeared in force near Dalekmay, yet after all due enquiry I have not the slightest proof that such was the case.

47. On the 11th December 1870, the village of Mankeung about one day's journey above the guard on the Thamee stream was attacked by a party of Chins, ten persons were killed and five carried away. At the time no one could tell whence the attacking party had come, and therefore nothing could be done by the police, even supposing that they had known the distance from the thannah was too great for them to be of any immediate assistance. Not long after this raid was committed my Assistant Oo-gah-zan whom I had posted on the Lay-Mro wrote to inform me that some tributary Chins of the Hkat-hkah clan whose locality is just below the junction of the Wakrain and Lay-Mro had told him that the raid had been committed by Hmet Chins (now tributary) further up, and had been perpetrated because about six years before the Kayah-thanes (the attacked village) had made a raid on one of their villages and carried off some Chin women. I made enquiries to ascertain the truth of this statement and had reason to believe it false. One of the women carried off in the raid on the Mankeung's village was the wife of a toung-min who lives lower down and who was at the village on a visit. Her husband immediately set about making enquiries and crossed over to some friendly villages on the Wakrain: he there learnt that the captives were in the villages of the Hkat-hkah at the very time my Assistant was with them, and that a man of that clan was the leader of the foray. After ransoming his wife he came over and informed me, whereupon I immediately sent orders to the Assistant to try and get a headman of this clan into his power, and then demand back the captives, there being only 20 police on the Lay-Mro no other measures could be taken. In this he was successful and managed to get back two of the persons carried off, Raid No. 1.

and would have brought the matter to a most successful issue had not the police carelessly allowed the chief to escape. On the increase of the police force in April last, however, I reinforced the Lay-Mro guard and succeeded in getting back the remaining two captives, and the Assistant has instructions to do what more he can in the matter. I have placed this raid under the head of foreign, because it was after drawing up my Criminal report that it was found out that our tributaries were the perpetrators. Being the furthest from our guard too they are almost unknown; and their movements cannot be watched unless a guard be placed at the junction of the Wakrain and Lay-Mro.

48. On the 18th December, I received a report through the Anoos, east of Dalekmay, that Pray-nway, Thang-toung and Kang-manoo, Mros, now living with the Hkoungtsos had gathered together a force of 500 men including Shandoos from Haipah and Thaboung's villages on the Mee above the Bouk-kie and had gone off to commit a raid, but that they did not know in what direction. Nothing more was heard of this; but I have reason to believe that this is the party that attacked the Walane village of Long-tsan who lives at the source of the Thamee and refused last year to pay tribute. I believe only one man was killed in this attack, but have received no certain information, and that three Shandoos (one a chief) were killed.

Raid No. 2.

49. On the 1st January 1871, the Anoo village of Atang, east of Dalekmay, on the Ralah stream, was attacked about 10 P. M., by a party of Shandoos, two men were killed, two wounded and five children carried away. Although this village has always been tributary, it is so situated that though only within eight miles of Dalekmay as the crow flies, it is on account of the difficulty of crossing the ridge which separates the Ralah valley from the Kuladan, nearly two days' journey from Dalekmay for the police, and the news of the raid was not brought in until the 3rd. This village is very strongly situated, large and well armed, and had not

the villagers been careless as to stockading, almost impregnable. I have not since received any news as to the perpetration of the raid, or the recovery of those carried off. As this village is so distant and cannot be protected by us, a raid committed on it, should I think, not be counted as a raid committed in the district. I had before proposed to cut it out altogether when sending in my plans for a boundary line.

Supposed attempt on Roke-wa.

50. On the 6th January, I received a report that an attempt had been made to cross the Kuladan and attack Roke-wa village (Chyoung-tha) some baskets, pipes and temporary paddles were brought in as evidence; but no further information could be got: the articles might have belonged to any body.

Report regarding Loosway movements.

51. On the 10th December last, when I was at Dalekmay, a report was brought to me that some Shandoos who had been down to Taing-way's village had told him that the Loosways were gathering together a large body of men for the purpose of attacking the Kongs, and that they did not intend making any raid against villages paying tribute to Government. I made subsequent enquiries regarding this report; but could not find out how it originated, in fact the persons who were said to be cognizant of the message denied all knowledge. I thought no more of it as it was very probable that the Loosways might attack the Kongs as they did the Bouk-kies in March 1870; and also as the Loosways who attack Lohak's village in January 1869, had afterwards stated that they did not know he was tributary. I thought that they really might mean what they were reported to have said; besides it would have been a very good thing for us if the troublesome Kongs had been exterminated or driven in. It has however since struck me that this report referred to the intended raids on Cachar, and shows the necessity of having a trustworthy agent at the village to which the Shandoos come down.

52. The only raid then which calls for special notice is the one committed by our own tributary Chins; and on this account only, as the village at-

tacked is one which I have already proposed to cut out of the district, for it is impossible to give the slightest protection, as a rule, to any villages beyond our posts.

Captives.

53. No captives were recovered by negociation or demand during the year; by negociation I do not mean the offer of redemption, for this is a policy which I consider bad and do not encourage, for if raiders know that they can get goods or muskets in return for the captives carried off they will simply increase their raids. In December 1870 however, I took with me a large number of the Kuladan Chiefs and went to the village of Taing-way. I thence sent the Chiefs across the Hills to the Kongs asking them to come in and have a talk, and promising to keep faith with them. They were however unable to induce any of them to come in as they were concerned in the raid committed on the 17th December 1869, and still have some of the captives amongst them. The number carried off then was 30, and of these only 12 have escaped.

I had hoped to have seen some of the Shandoos who visit Taing-way's village, and requested Taing-way to let me know when they were likely to arrive. Unfortunately their visits are so short that I did not get information in time; and it is useless to ask them down, as Taing-way informed me that the Khamies had given him warning that if he allowed any Shandoos down they would punish him. It will therefore only be possible to open up communication with them by stationing an Agent at Taing-way's village or thereabouts. The reason for this is that all the late raids made by the Shandoos date from the time that some were brought down to Kuladan to meet Captain Munro; and the Hkamies believe that those men spied out the size and situation of their villages.

Shandoo Agent.

54. In my report last year I had the honour to recommend a bazaar at Dalekmay; but I fear that this will not be sufficiently far north. Taing-way has this year removed his village to the mouth of the

Salah Chyoung ; and I think it would be a very good plan to take advantage of the place vacated by him which is all but impregnable, and to establish there an Agent with a Government trading depôt. A guard should be allowed him or a certain number of arms ; but to put a regular police guard there would be sure to prevent the people coming. I am led to advocate these measures because there can be no doubt that traders are always well received when Government officials are not ; and that if these tribes are once made to understand the fact that their trade depends entirely on their good behaviour they will remain quiet as far as we are concerned. A policy of this kind however must be carried out universally, and Ava and Munipore induced to work in concert. The tract of country inhabited by the Shandoos and which is unknown to us cannot be so very large ; and I think it highly probable that many of the villages said to be so distant are really in Burma proper. If Yule's map be correct as to longitude, the country occupied by the Shandoos is only one degree square, and accessible from the Munipore river.

Hkoungtsos.

55. In April 1870, Ah-lane, a Hkoungtso Chief with whom Mr. Davis made an agreement, came down with some followers to the village of Hwaybway in the Mee Chyoung below the guard where he met the Yazawot goung (rural police officer) and was coming on to see me ; but news was brought him that the Loosways had attacked the Bouk-kies so he hurried back. This attack was made when the Bouk-kies were out on a raid to Dalekmay with the Kongs on the 31st of March 1870, as detailed in the report for last year ; the injuries inflicted on the Bouk-kies appears to have been considerable, as 60 captives are said to have been carried off, besides 20 killed and a large amount of property destroyed.

56. Mr. Davis, as reported in the Chief Commissioner's letter No. 211, of March 25th 1868, to the Secretary to Government of India, entered into an agreement with the Hkoungtso Chiefs by which they promised to abstain from attacking any of our tribute paying villages from purchasing captives, and from

harbouring offenders; but though these Chiefs have not themselves taken part in any raid, yet there is good reason to believe that their people have not been restrained from doing so. It is of little use entering into such agreements, for the Chiefs are not always powerful enough to keep their own people in order. On the other hand however, some Chiefs have authority, for I have been informed that Tapah, a Kong Chief turned out of his village Ay-hmway the man who led the raid on Dalekmay, not so much because he disapproved of raiding, but because Dalekmay was a place whence salt could be got. The same Tapah however was concerned in the attack on Poonwet's village where salt was not to be got; and for this very reason I consider that it is advisable to make them feel that an attack on any village within our lines will deprive the perpetrators of their necessaries.

57. In the month of June 1870, one Moung Nyo who was carried off by the Shandoos from the village of Aumhproo Rowaja in Chittagong on the 19th January 1870, escaped and was brought into Dalekmay; unfortunately I was in Akyab, and before I could get his statement he returned to his own village.

58. In the month of April 1870, Nga Prayay, a Toung Mro of Kyet Chyay village in the Chittagong district escapéd from the Kongs. He stated that he had been carried off five years ago by Shandoos together with four other men, seventeen women and eight boys. The party were men of the Toung-sat, Roung-pee, Baw and Bounghto clans. After two months he was sold to the Kongs.

C.—DOMESTIC.

Population.

59. The population returns for this district are very inaccurate as the Hill people are averse to telling the number of children they have. The statistics

are collected by the "Chyoung-okes" who correspond to the "Thoogyees" of Pegu.

60. The total population for the past year is supposed to be 7,062, within an area of 2,500 miles: last year the returns showed 6,977; but as the returns were then not very correct it is impossible to say whether there has been an increase or decrease.

61. The following table shows the approximate proportion of males to females :— Classification.

Streams.	Males.	Females.
Kuladan	1,912	1,597
Poe or Pay	504	333
Mee and Thamee	729	667
Lay-Mro	383	309
Myouk Toung Circle	337	291
Total ..	3,865	3,197

62. The proportion of males to females by races is shewn below :—

Races.	Males.	Females.
European	1	..
Burmese	19	13
Arakanese and Chyoung-thas	663	679
Hkamies	1,781	1,397
Mros	952	736
Chins	286	259
Chaws	41	35
Anoos.....	71	57
Shandoos	5	3
Munipore.....	36	17
Others	10	1
Total.. ..	3,865	3,197

63. Nearly the whole population are agriculturists.

64. The prevailing languages are Arakanese and Hkamie.

Fiscal.

65. There are only 56 acres of rice land under cultivation, and this is in the plain near Myouk Toung at the foot of the Hills, the rate per acre being 12 Rice land.

annas: though rice is grown in the "jooms" or "yahs," it is not shewn under this head as no measurements are made, or rate per acre fixed.

Miscellaneous.

66. Garden and Miscellaneous cultivation amounted to 47 acres, and consists of plantains, chillies and bringals; the rate on this is Rupees 2 per acre, but is only charged on the cultivation in the plains.

Waste land.

67. No new grants of waste land were made during the year, and after harvest 16 acres and 15 annas were thrown up; this is because the cultivators found trade in cattle more profitable.

Joom or Toungyah.

68. The number of jooms or yahs bearing tax exclusive of those cultivated by Hill men paying only tribute, were 565: the area of these is not measured, but each family is charged one Rupee per annum.

Capitation tax.

69. The Capitation tax is charged on all Mros and Chins living near the borders of the Akyab district and on Chyoung-thas generally; the rates are Rupees two for married and Rupee 1 for widowers. Bachelors are not charged at all. The above rates tell rather hard on the Chyoung-thas who live far up the river.

70. In order to encourage immigration to the bazaar town at Myouk Toung, the Commissioner was pleased to sanction on my recommendation that new comers should be exempt for five years; this would both encourage Hill men to come down, and also traders to come from elsewhere.

Tribute.

71. Tribute or Hill tax is paid by the Hkamies and Mros generally, and by those Chins who are more remote. The rates within the limits of the Dalekmay and Thamie Chyoung police posts is one Rupee per family; but beyond this the "headman" pays merely a small lump sum for his village. There is always a tendency to shirk this tax: within the boundaries however I consider that it should be strictly

enforced; but that no demand should be made on those beyond, though a tribute might be received if offered as a token of fealty.

72. A considerable income might also be derived by taking a small duty on all bamboos, cotton, tobacco and "teel" seed passing down to Akyab; and also on salt passing up, this being paid by traders would only fall indirectly on the Hill people. Proposal to levy duty on Hill produce.

73. The only other sources of revenue are excise, timber and fines.

74. A tax of one Rupee is levied on all iron wood trees felled as in other parts of the Arakan district; and I am of opinion that a similar tax might also be levied on "jarool" which grows in great quantities: this would also fall on the people from the plains, and no tax should be required from Hill men who cut merely for their own use. Timber duty.

75. Excise is merely derived from the sale of a toddy farm: all home made liquors are free. Excise.

76. The following table shows the amount realized during 1870-71 as compared with the receipts for 1869-70:— Total receipts.

Items of Revenue realized.	Amount realized for 1870-71.			Amount realized for 1869-70.			Increase.			Decrease.		
1 Land Revenue	702	13	2	685	15	3	16	13	11	..	..	..
2. Capitation Tax	1,236	0	0	1,416	0	0	..	..	..	180	0	0
3 Excise sale of Taree Farm	20	0	0	60	0	0	..	..	..	40	0	0
4. Fines and confiscation.. ..	670	0	0	342	0	0	328	0	0	..	..	..
5. Tribute	1,133	0	0	1,194	0	0	..	..	..	61	0	0
6. Forest Revenue	70	0	0	..	....		70	0	0	..	..	..
Total ..	3,814	13	2	3,697	15	3	414	13	11	281	0	0

The decrease in Capitation tax is partly due to persons removing to the Akyab district; and partly to a reduction of tax in Myouk Toung by order of the Commissioner on my request.

The decrease in Excise is owing to the farm having been sold above its value previously, thereby entailing a loss on the holder. The decrease in tri-

bute is however chiefly due to the number of villagers concerned in Kahpan's murder ; this however is fully made up for by the amount of property belonging to the actual perpetrators that was confiscated under section 184, Criminal Procedure Code. A sum of Rs. 13, was also recommended to be remitted on account of three villagers attacked by raiders.

76. The Hill people on the Kuladan are really under taxed; but as they dislike direct taxation it has been found necessary to make it as light as possible. Taking the Hkamie population of the Kuladan (labouring) at 2,000, and the revenue derived from them Rs. 650, the rate per head is only 5½ annas : the real Hkamie population is however more than double the above, and the profits on tobacco, cotton and bamboo are large.

Mr. Davis' estimate for 1868, which is now below the mark, shows that at least Rs. 80,000, worth of produce, *viz*: cotton, tobacco, sessamum and bamboos finds its way yearly down to Akyab, and nearly the whole of this too from the Kuladan Hkamies. If we suppose then that of this Rs. 70,000, goes to the Kuladan Hkamies, and that the working population is 2,000, each person gets Rs. 35 per annum, exclusive of the value of his rice cultivation. Or supposing that Rs. 65,000, only goes to the Hkamies then Government is now getting just one per cent on produce other than that which sustains life and which is entirely free. Were however a duty put on all produce brought down to the plains and on salt taken up, a considerably larger amount of tax might be realized without the people feeling it.

Tribunals.

Judicial Officers.

77. There are two Judicial officers in the district both exercising Criminal and Civil jurisdiction *viz* :— The Superintendent and the Assistant Superintendent.

Office holders

78. During the year under review (1870,) the office of Superintendent was held by R. F. St. Andrew St John Esq., Uncovenanted, and late H. M.'s

60th Royal Rifles, and that of Assistant Superintendent by Oo-gah-zan, an Arakanese.

79. The Superintendent exercises all the powers of a District Magistrate, and on the 27th July 1870, was invested with special powers under Section 445 A, Criminal Procedure Code. He also exercises all the Civil powers of a District Judge as defined in Act I of 1861, and elsewhere. Powers of Superintendent.

80. The Assistant Superintendent exercises in Criminal matters the powers of a subordinate Magistrate of the 2nd class with power of committal; and in Civil matters the power of a Court of the 5th grade as defined in Section 38 of Act I of 1861. Powers of Assistant Superintendent.

81. The Civil powers of these Courts however require to be defined by order, as by law the District Judge cannot take up a case of less value than Rupees 5,000 unless specially empowered under Act XXIV of 1863, and the Assistant cannot take up cases of a higher value than Rs. 500. The Superintendent should be able to take up any case, and the Assistant Superintendent should be a Court of the 2nd grade. Powers require definition.

82. The district is not divided into sub-divisions, and the area over which the Courts have control is about 2,500 square miles with a population of 7,062. Divisions.

83. The salary of the Superintendent is Rs. 800 per month with a fixed monthly travelling allowance of Rupees 150. The salary of the Assistant Superintendent is Rupees 100 per month and travelling allowance when absent on duty from head-quarters. The total cost of the tribunals including contingencies for the past year was Rs. 21,812-12-5. Costs.

84. Stamps are not required, but there is no reason why they should not be in all cases when Arakanese or other people from the plains are concerned. Stamps.

Civil Justice.

85. The number of days devoted to Judicial work were :—

Superintendent of Hill Tribes...252.
Assistant Superintendent.....252.

Pleaders.

86. There are no pleaders.

State of file.

87. The following table shows the state of the files on the 1st January 1870 and 1871 :—

	1870.	1871.
Superintendent	„	„
Assistant Superintendent	„	„
Increase.....	„	„
Decrease.....	„	„

and the following table shows the number of cases decided during the year as compared with those decided in the previous year :—

	1869.	1870.
Superintendent	„	3
Assistant Superintendent	15	24
Total.....	15	27
Increase...	„	12

Detail of litigation.

Of the three cases in the Superintendent's Court two were between Hill Arakanese, and one was brought by a low country Arakanese, neither were for a greater value than Rupees 110.

Of the 24 cases in the Lower Court there were 3 in which Hkamies were concerned, and 6 in which Hill Arakanese or Chyoung-thas were concerned. The increase is almost entirely due to the new bazaar at the foot of the Hills ; but still there is a slight increase in suits brought by the Hill people which will grow year by year.

Value of Suits.

88. Of the 27 suits instituted none exceeded Rupees 500 in value, and all were for money lent or goods sold, except two which were for dissolution of marriage.

The total value of suits brought in the Court of

the Superintendent was Rupees 150, and the Court of the Assistant Superintendent Rupees 1,437-4-2.

89. The general result is shewn below :— Result.

	Pending.	Institution.	Received by transfer.	Rejected.	Default.	Withdrawn.	Compromised.	Exparte decree.	Decree for Plaintiff.	Decree for Defendant.	Total disposed.	Pending.
Superintendent	..	3	..	1	..	..	..	..	2	..	3	..
Assistant Superintendent	..	24	..	..	2	..	8	..	14	..	24	..
Total....	..	27	..	1	2	..	8	..	16	..	27	..

90. No cases were pending above one year, and the longest case pending was 18 days in the Assistant Superintendent's Court. Duration.

91. No cases were referred to arbitration, nor were any decisions of arbitrators filed under the provisions of the Code. In trying cases in which Hill men are concerned it is necessary sometimes to call in assessors for the purpose of deciding points of custom. This of course can be done by summoning them as witnesses; but I am of opinion that it is far better to have elders as assessors, the dignity of the office being more appreciated than a fee for attendance as a witness. Arbitration.

92. There were no Appeals from the decisions of either Superintendent or Assistant Superintendent. Appeals.

93. Execution was not required in any case. Execution.

94. The state of the Miscellaneous file on the 1st January 1870 and 1st January 1871 was blank. Miscellaneous file.

95. The following statement shows the number of Miscellaneous cases instituted :—

	1869.	1870.	Increase.	Decrease.
Superintendent	..	5	5	..
Assistant Superintendent	..	1	1	..
Total.. ..	..	6	6	..

Appearance or non-appearance.

96. The following statement shews the cases in which the parties were present in Regular Suits.

	Plaintiff present.	Defendant present.	Both present.
Superintendent	1	..	2
Assistant Superintendent	3	..	21
Total.. ..	4	..	23

Average duration.

97. The average duration is as below :—

	1869.		1870.		Improvement.		Deterioration.	
	Month.	Days.	Month.	Days.	Month.	Days.	Month.	Days.
Superintendent..	..	..	..	1.33	..	1.33	..	..
Assistant Superintendent ..	..	5	..	8.41	..	..	..	3.41
Total.. ..	..	5	..	7.62	..	..	..	2.62

Deducting four cases postponed unavoidably, I find that the Assistant Superintendent's average would be 6.55. This is too high considering the little he has to do.

Registration.

98. No deeds have been registered.

Procedure.

99. The provisions of the Civil Code are in most instances applicable, but the great difficulty is execution. The Hkamies always hide their valuables so that it is difficult to ascertain what property they have; but this is not the least difficulty, a debt doubles every year by way of interest, so that it may soon run up to a large amount, and should the debtor be unable to pay he would according to Hkamie custom be bound to serve the creditor till the debt is paid. I am of opinion therefore that a certain amount of service ought in these cases to be decreed according to a fixed scale, and the decree enforced by proceeding against the judgment debtor for contempt of Court should he refuse to serve; this is simply according to present custom and entails no hardship. If some means of this kind are not taken, I fear that we shall by breaking down old customs and inabili-

ty to establish new ones in their place, cause the evil-disposed to think that there is now no way of making them discharge their duties to society. I have already observed a tendency in this direction, and it will unless checked and remedied cause creditors to take the law into their own hands, and thus increase our criminal statistics pretty considerably.

Criminal Justice.

100. The following statement shows the total number of cases disposed of during the year 1870:—

	1870.	
	Original.	Appeal.
Superintendent	17	..
Assistant Superintendent.	16	..
Total.. ..	33	..

101. The total of offences reported during the year was 48, and the total number of persons brought to trial 60 : the result is shewn below in comparison with that of 1869 :—

	Offence.	Persons under trial.	Acquitted or discharged	Convicted.	Casualties.	Remaining.
1869	51	88	17	61	..	1
1870	48	60	11	40	1	..
Increase..	..	..	..	..	1	..
Decrease	3	28	6	21	..	1

102. The classification of cases is shown in the following table :—

	I.	II.	III.	IV.	V. Special and Local Law.
1869 ..	15	23	11	..	2
1870 ..	2	30	9	..	7

103. The average duration of cases was 6·36 days; but this was owing to a case being kept 110 days pending the orders of the Chief Court regarding the Average duration.

powers of Captain Munro who was then officiating Superintendent: if this case be given its true figure the average duration will only be 3·06.

Attendance of witnesses.

104. The following table shows the attendance of witnesses :—

		Number of Witnesses discharged after											
		Years.	1 Day.	2 "	3 "	4 "	5 "	6 "	7 "	8 "	9 to 15 days.	16 to 30 days.	Total.
Superintendent..	1869	16	16	..	4	..	..	4	..	..	..		40
	1870	46	3	..	..	..	..	..	..	..	..		49
Assistant Superintendent	1869	53	27	3	..	2	..	..	..	3	..		88
	1870	19	9	..	4	..	..	..	..	..	..		32
Total.. ..	1869	72	43	..	4	2	..	4	..	3	..		128
	1870	65	12	..	4	..	..	..	..	..	..		81

Result of convictions.

105. The following statement shows the result of convictions :—

	Transportation.		Penal servitude.	Imprisonment.			Forfeiture.	Fine.	
				Rigorous.					
	For life.	For a term.		With solitary confinement.	Without solitary confinement.	Simple.		With imprisonment.	Without imprisonment.
Superintendent	..	..	..	..	2	1	..	..	13
Asst. Superintendent	..	..	..	..	2	..	..	..	21
Total.. ..	..	..	..	..	4	1	..	..	34

Whipping.

106. No persons were punished with whipping.

Fines.

107 The total amount of fines inflicted was Rupees 346-8-0, and of this Rupees 334-2-6 were realized.

Appeals.

108. No appeals were preferred from the decision of either Court, nor cases sent up for revision or inspection.

Murder of Toung-ming Khapan.

109. The only crime worthy of notice was the murder of toung-ming Kahpan. The facts are as follows :—Kahpan who was ever ready to assist Government officers was instrumental in the apprehension of two men concerned in a dacoity; when the

trial came on the headman of their village Thah-baw refused to go down to Akyab and give evidence against them, alleging that the last time he went his child died; the District Magistrate was however obliged to compel him to go, and the trial before the Sessions Judge resulted in a conviction. This appears to have worked on Thah-baw, so on his return he got together the relatives of these men and all others who had feuds with Kahpan, concealed them near his house and then invited him to dinner; after Kahpan and his two companions had done eating Thah-baw and one or two others seized and bound them, and Kahpan was delivered over to his concealed enimies to kill him. This deed did not meet with the support expected but was generally execrated; though none of the murderers could be apprehended at the time most have been induced to give themselves up since the end of the year.

110. Cattle stealing is not carried on to any great extent.

111. On the whole there has been a considerable decrease of crime during the year 1870; in the year 1869, there were 12 Non-bailable cases in which 19 persons were concerned as reported by the police; whilst this year there were only four cases: the number of persons however is much larger as 17 have been set down as concerned in Kahpan's murder. The Magistrate's register shows however a much larger decrease in all crime, for by adding the number of cases reported by the police to those which appear only in the Magistrate's books we have the following persons charged with offence :—

1869.....	107
1870.....	82
Decrease.....	25

But if we deduct acquittals and 15 persons illegally convicted of gambling, we find that the true state of ascertained crime to be :—

1869.....	90
1870.....	56
Decrease.....	34

On reference to last year's return however, I find, that no less than 11 persons were tried for exceptional cases, such as "insulting a public servant," "omission to give evidence" and "omission to produce a document;" whereas this year there have been no cases of this description.

Prisons.

Prisons.

112. There is as yet no district lock-up, the one built by Mr. Davis at Myouk Toung being totally unfit, the walls being simply of bamboo matting. A good lock-up is much wanted, as the Hill people will not allow themselves to be apprehended chiefly through fear of being sent to Akyab Gaol.

Police.

Police.

113. The following is the strength and distribution of the police:—

Station.	Number.	Monthly Cost.			Annual Cost.		
Kuladan.							
Head Constable	1	65	0	0	780	0	0
Sergeant 1st Class	1	80	0	0	360	0	0
Constable 2nd do.	23	276	0	0	3,312	0	0
Dalekmay.							
Sergeant 1st Class	1	30	0	0	360	0	0
Constable 1st Class	11	165	0	0	1,980	0	0
Constable 2nd Class	9	108	0	0	1,296	0	0
Thamie Chyoung.							
Sergeant 1st Class	1	30	0	0	360	0	0
Constable 1st Class	11	165	0	0	1,980	0	0
Constable 2nd Class	9	108	0	0	1,296	0	0
Laymro.							
Sergeant 1st Class	1	30	0	0	360	0	0
Constable 1st Class	11	165	0	0	1,980	0	0
Constable 2nd Class	9	108	0	0	1,296	0	0
Bau Chyoung.							
Sergeant 1st Class	1	30	0	0	360	0	0
Constable 1st Class	1	15	0	0	180	0	0
Constable 2nd Class	14	168	0	0	2,016	0	0
Myouk Toung.							
Constable 1st Class	1	15	0	0	180	0	0
Constable 2nd Class	6	72	0	0	864	0	0
River Police.							
Steerman at 10	1	10	0	0	120	0	0
Boatmen at 8	4	32	0	0	384	0	0
Total	116	1,622	0	0	19,464	0	0

114 This force is not a separate district force but included in that of the Akyab district, and under the control of the Akyab Superintendent. No attempt has hitherto been made to introduce men from the locality, and consequently the men composing it whilst drawing the higher rate of pay generally speaking afford a minimum of effectiveness. This subject however being under discussion together with the advisability of separating and re-organising the force, no further remarks are required further than to state that for the last two months of the year an extra force of

One Sergeant.....	Rs.	20
One 1st class Constable.....	,,	15
Twenty-eight 2nd class do.	,,	336
Total Rs. ...		371

was sanctioned as a special measure. It was not however considered necessary to entertain the whole of this force at first, but a few Hkamies were put in under a Hkamie Sergeant on the Pee Chyoung, and a few also under a Chyoung-tha at Palukwa. It is however too soon to give any decided opinion as to their value; but I am of opinion that under European supervision they can be made very effective, though it will be necessary to keep up a strong nucleus of foreign element as a check on both the Shandoo raiders and the Hill men in general. At first there was a difficulty in getting them to take service; but on my promising them that they should not be sent to Akyab district, or drilled against their will, several stated their willingness to serve under Hkamie or Chyoung-tha Sergeants. Hereafter there will be, I imagine, but little difficulty in enlisting them and a saving will also be made in pay.

115. From want of supervision the *morale* of the police has been far from good; the Superintendent of Akyab could but pay a fleeting visit once or twice a year, and though the Assistant Superintendent was sent up for a short time he was not there sufficiently long enough to change the tone.

116. Of the 60 persons concerned in cognizable offences only 10 were sent up; but of these 7 resulted in conviction, 2 in acquittal and one escape. No doubt the difficulties of apprehension and detection are very great.

117. Of the Rs. 558 stated to have been stolen Rs. 179 only have been recovered.

118. Three policemen were tried under Act V, and four under the provisions of the Penal Code.

119. Though the detection and report of crime is a very important matter, yet the chief point to be attended to by the police of this district is the prevention of raids; this can only be done by constant patrolling across the country. Owing to the smallness of the force much could not be done in this way; but I am sorry to say that this duty was entirely neglected, and I had to call attention to it. Patrolling the streams as a preventive to raids is of but little use, the lines must go right across the country. The very fact of its being known that such parties may be met is sufficient to keep raiders off.

Difficulties encountered by Police.

120. The great difficulties that the police have to contend with as regards internal crime, are, first apprehension, and second the obtaining of evidence; and I think it will be necessary to lay down some rules such as have been found necessary in the disturbed districts of Ireland. Evidence can easily be obtained if the rule which necessitates its being given in the presence of defendant can be suspended, otherwise a witness is sure to be murdered.

Tin Moung.

121. In December last the Assistant Superintendent, Mr. Perreau, paid a visit with a strong body of police to the village of Tin Moung who murdered the policemen in 1867: his approach was, however, seen from a distance, and the villagers setting fire to their own village disappeared in the jungle. Care however was not taken to return by another road so the party was way-laid and a policeman shot in the arm. There was one good result however as Tin Moung attributed the visit to the fact that he was

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taken to punis

146. January 14th, I
Pee-doung (range of hills) w
fore been : the people were very glad t
entertained me with "hkong," &c.

The view is very fine, and were it not for th
precipitousness of the ascent would be a pleasant place of residence.

147. Towards the close of the year a formidable band of dacoits committed several outrages in the Akyab district, and for some time evaded the vigilance of the police of that district. The Superintendent however after pressing them hard sent out spies to entice them into the Lay-Mro Hills under pretence of showing them the road to Upper Burma. They were led to the village of Nga Lang, a Chief of the Mahadoo clan who had previously been instructed by my Assistant ; and there having been feasted and disarmed were arrested by the villagers and sent into the guard. Here then I would beg to point out another advantage to be derived from having an officer intimately acquainted with the Hill men, and whose influence in time of serious rebellion might be turned to even greater use than this. Capture of d coit band by Chins.

148. The bazaar at Myouk Toung is doing well, and has now become the common resort of all our Hill people from the Kuladan and Mee streams, as the Pee river joins the Kuladan some miles below, the people from that stream cannot attend it. The village has much increased during the past year and will in all probability continue to do so. The great use of it is as stated by General Fytche in letter No. $\frac{904}{396}$, of 25th March 1868, para. 5, to enable the Superintendent of Hill Tribes to personally superintend the dealings between the Hill men and traders, thus many cases of violence and murder may Myouk Toung bazaar.

commit
velling in
these per-
ur and salt-
ur own people
barred from the use of
e of their houses and fami-
under the control of the Super-
ould be a means of checking smuggling;
at the same time it would allow those who
n be trusted the means of warding off the attacks of both brutes and savages. The buildings have been re-roofed this year and are in good condition.

149. In conclusion I beg to report that my Assistant Oo-gah-zan has done good service since he has been put in charge of the Lay-Mro. He is however rather too old for active service, and is incapable of independent action, a fault which situated as he is might prove fatal. I would also beg to bring to notice the services rendered by Chyoung-oke (revenue collector) Thah-htoon, a Chyoung-tha. He has been from his intimate knowledge of the Hkamies, their custom and language, of infinite service to me, and this too for hardly any remuneration. Police sergeant Tsan-hla-bawe of Dalekmay is a good officer, and works with a will, but he has only been a short time in the district.

At the commencement of the year two new clerks were appointed, one on Rs. 75 and the other on Rs. 50, in addition to the former writer on Rs. 30. I believe they all endeavour to do their best, and regret that I cannot say more for them.

R. F. St. A. St. JOHN,
Superintendent of Hill Tracts,
Northern Arakan.

Akyab,
The 31*st May* 1871.